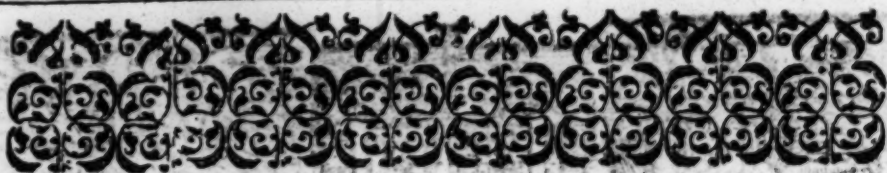


THE
BOOKE OF
COMMON PRAYER
and administation of
the Sacraments,
And other Rites and
Ceremonies of the
CHVRCH of
England.

LONDON:
Printed by *Robert Barker*, Printer to
the Kings most Excellent Majesty:
And by the Assignes of
John Bill. 1632.



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- 4 An Act for the Vniformitie of Common Prayer.
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- 21 The thanksgiuing of women after childbirth.
- 22 A commination against sinners, with certaine prayers to be used
diuers times in the Teere.

January hath xxxj. dayes.

Sun	{	riseth.	}houre	{	7. m. 13	}	Morning prayer.	{	ii. Lesson.	}	Evening prayer.	{	ii. Lesson.	}
		falleth.			4. m. 48									
Psalmes.														
i	A	Kalend.	Circumcil.	Gen. xvii.	Rom. i.	Deu. x.	Colos. 2							
ii	b	iiii No.		Gen. i.	Matth. i.	Gen. ii.	Rom. i.							
iii	c	iii No.		iii	ii	iii	ii							
iiii	d	iiii No.		b	iii	vi	iii							
v	e	Nonas.		vii	iiii	vii	iiii							
vi	f	viii Id.	Epiphany.	Esa. lx.	Luk. iii.	Esa. xlix	John ii.							
vii	g	vii Id.		Gen. ix.	Matth. v.	Gen. xii	Rom. v.							
viii	A	vi Id.	Lucian.	xxiii	vi	xiii	vi							
ix	b	v Id.		xv	vii	xvi	vii							
x	c	iiii Id.		xvii	viii	xviii	viii							
xi	d	iii Id.		xix	ix	xx	ix							
xii	e	iiii Id.	Sol in Aqu.	xxi	x	xxii	x							
xiii	f	Idus.	Philarti.	xxiii.	xi	xxiiii	xi							
xiiii	g	xix kl.	Februarii.	xxv	xii	xxvi	xii							
xv	A	xviii kl.		xxvii	xiii	xxviii	xiii							
xvi	b	xvii kl.		xxix	xiiii	xxx	xiiii							
xvii	c	xvi kl.		xxxi	xv	xxxi	xv							
xviii	d	xv kl.	Philca.	xxxiii	xvi	xxxiii	xvi							
xix	e	xiiii kl.		xxxv	xvii	xxxvii	xvii							
xx	f	xiii kl.	Fabian.	xxxviii	xviii	xxxix	xviii							
xxi	g	xii kl.	Agnes.	xl	xix	cli	xix							
xxii	A	xi kl.	Vincent.	clii	xx	cliii	xx							
xxiii	b	x kl.		cliiii	xxi	clv	xxi							
xxiiii	c	ix kl.		clvi	xxii	clvii	xxii							
xxv	d	viii kl.	Con. of Paul	clviii.	Act. xxii.	clviii.	Act. xxvi.							
xxvi	e	vii kl.		Gen. 48.	Matth. 23.	Gen. xlix.	1. Cor. vii.							
xxvii	f	vi kl.		l	xxiiii	Exod. i.	ii							
xxviii	g	v kl.		Exod. ii.	xxv	iii	ix							
xxix	A	iiii kl.		iiii	xxvi	iv	x							
xxx	b	iii kl.		vii	xxvii	viii	xi							
xxxi	c	ii Id.		ix	xxviii	x	xii							

February hath xxviij. dayes.

Sun		houre		Morning prayer.		Evening prayer	
{riseth falleth}		{6.mi.25 6.mi.22}		{ii. Lesson i. Lesson.		{ii. Lesson i. Lesson.	
Psalmes.							
i	d	Kalend	Fast.	Exod.xi.	Mark.i.	Exod.xii.	i.Cor. 13
ii	e	iiii No.	Puri. of Ma.	Wisd. ix.	ii	Wisd. 12.	xiiii
iii	f	iii No.	Blasii.	Exod.xiii.	iii	Exo. xiiii	rb
iiii	g	Ido. No.		rb	iiii	rb i	rb i
v	A	Nonas.	Agathe.	rxvii	v	rxviii	2. Cor. i.
vi	b	iiii Id.		rxix	vi	rx	ii
vii	c	iii Id.		xxi	vii	xxii	iii
viii	d	ii Id.		xxiii	viii	xxiii	iiii
ix	e	v Id.		xxvii	ix	xxvii	v
x	f	iiii Id.		xxviii	x	Leu. 18.	vi
xi	g	iii Id.	Sol in Pesci.	Leuit. xix.	xi	xx	vii
xii	A	Ido. Id.		xxvi	xii	Rum. xi.	viii
xiii	b	Idus.	March.	Rum. xii.	xiii	xiii	ix
xiiii	c	xbi kl.	Valentine.	xiiii	xiiii	xbi	x
xb	d	xb kl.		xbi	xb	xx	xi
xbi	e	xiiii kl.		xxi	xbi	xxii	xii
xbii	f	xiii kl.		xxiii	Luk. di. i.	xxiii	xiii
xbiii	g	xii kl.		xxv	di. i	xxvii	Gala. i.
rx	A	xi kl.		xxv	ii	xxxi	ii
rx	b	x kl.		xxvii	iii	xxv	iii
xxi	c	ix kl.		xxvii	iiii	Deut. i.	iiii
xxii	d	viii kl.		Deut. ii.	v	iii	v
xxiii	e	vii kl.	Fast.	iiii	vi	b	vi
xxiiii	f	vi kl.	S. Matthias.	Wisd. 19.	vii	Eccles. i.	Ephe. i.
xxv	g	v kl.		Deut. vi.	viii	Deut. vii	ii
xxvi	A	iiii kl.		viii	ix	ix	iii
xxvii	b	iii kl.		x	x	xi	iiii
xxviii	c	Ido. kl.		xii	xi	xb	v

March hath xxxj. dayes.

Sun		risech. falleth	houre	6. m. 18 5. m. 42	Morning prayer. i. Lesson.	ii. Lesson.	Euening prayer. i. Lesson.	ii. Lesson.
Psalmes.								
i	d	Kalend.	David.	Deut. xvi.	Luk. ii.	Deut. xvii	Eph. vi.	
ii	e	vi No.	Cedde.	xviii	xiii	xix	Phil. i.	
iii	f	b No.		xx	xiiii	xxi	ii	
iiii	g	iiii No.		xxii	xv	xxiii	iii	
v	A	iii No.		xxv	xvi	xxvi	iiii	
vi	b	Idus. No.		xxviii	xvii	xxviii	Colos. i.	
vii	c	Nonas	Perpetue.	xxix	xviii	xxx	v	
viii	d	viii Id.		xxxi	xix	xxxi	vi	
ix	e	vii Id.		xxxii	xx	xxxii	vii	
x	f	vi Id.		xxxiii	xxi	xxxiii	viii	
xi	g	v Id.	Equinoctiu	xxxiiii	xxii	xxxiiii	i. Thel. i.	
xii	A	iiii Id.	Gregory.	v	xxiii	v	ii	
xiii	b	iii Id.	Sol in Aric.	vii	xxiiii	Isa. ii.	iii	
xiiii	c	Idus.		ix	John i.	x	iiii	
xv	d			xxv	ii	xxv	v	
xvi	e	xviii kl.	Aprilis.	Judg. i.	iii	xxvi	vi. Thel. i.	
xvii	f	xvi kl.		iii	iiii	xxvii	vii	
xviii	g	xv kl.	Edward.	v	v	xxviii	i. Tim. i.	
xix	A	xiiii kl.		vii	vi	xxix	ii. iii	
xx	b	xiii kl.		ix	vii	x	iii	
xxi	c	xii kl.	Benedict.	xi	viii	xi	iiii	
xxii	d	xi kl.		xiii	ix	xii	v	
xxiii	e	x kl.		xv	x	xiii	vi	
xxiiii	f	ix kl.	Fast.	xvii	xi	xv	ii. Tim. i.	
xxv	g	viii kl.	An. of Mar.	Ecclus. ii.	xii	Ecclus. 3	iii	
xxvi	A	vii kl.		Judg. xix	xiii	Judg. xx	iiii	
xxvii	b	vi kl.	In. K. Char	xxi	xiiii	Ruth. x.	Titus i.	
xxviii	c	v kl.		Ruth. ii.	xv	iii	ii. iii	
xxix	d	iiii kl.		iii	xvi	i. Sam. i.	Whylem.	
xxx	e	iii kl.		i. Sam. ii	xvii	iii	Heb. i.	
xxxi	f	Idus.	kl.	iiii	xxviii	v	ii	

April hath xxx. dayes.

				Morning prayer.		Evening prayer.	
Sun {riseth } {falleth } {houre } {6.mt, 25 } {6.mt, 21 }				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
Psalmes.							
i	g	Kalend.		i. Sam. 6.	John xix.	i. Sam. 7.	Web. iii.
ii	A	iiii No.		iiii	xx	ix	iiii
iii	b	iii No. Richard.		x	xxi	xi	b
iiii	c	Idus. No. Ambros.		xii	Acc. i.	xiii	bi
v	d	Nonas.		xiiii	ii	xv	bii
vi	e	iiii Id.		xvi	iii	xvii	biii
vii	f	v Id.		xviii	iiii	xix	ix
viii	g	vi Id.		xx	v	xxi	x
ix	A	vii Id.		xxii	vi	xxiii	xi
x	b	viii Id.		xxiiii	vii	xxv	xii
xi	c	ix Id.		xxvi	viii	xxvii	xiii
xii	d	Idus. Id. Sol in Tau.		xxviii	ix	xxix	Iam. i.
xiii	e	Idus.		xxx	x	xxxi	ii
xiiii	f	xviii kl. Pali.		ii. Sam. i.	xi	ii. Sam. ii.	iii
xv	g	xvii kl.		iii	xii	iii	iiii
xvi	A	xvi kl.		b	xiii	vi	v
xvii	b	xv kl.		bii	xiiii	vii	i. Pet. i.
xviii	c	xiiii kl.		ix	xv	x	ii
xix	d	xiii kl. Alphag.		xi	xvi	xii	iii
xx	e	xii kl.		xiii	xvii	xiiii	iiii
xxi	f	xi kl.		xv	xviii	xvi	b
xxii	g	x kl.		xvii	xix	xviii	ii. Pet. i.
xxiii	A	ix kl. S. Georg.		xix	xx	xx	ii
xxiiii	b	viii kl.		xxi	xxi	xxii	iii
xxv	c	vii kl. Marke Eu.		Ecclu. 4.	xxii	Ecclu. 5.	i. John i.
xxvi	d	vi kl.		ii. Sa. 23	xxiii	2. Sa. 24.	ii
xxvii	e	v kl.		i. King. i.	xxiiii	i. King. 2	iii
xxviii	f	iiii kl.		iii	xv	iiii	iiii
xxix	g	iii kl.		b	xvi	vi	v
xxx	A	Idus. kl.		bii	xvii	vii	ii. iii. John.

May hath xxxj. dayes.

Sun { rifech } 7. mt. 12
 { falletch } 4. mt. 48

Morning
 prayer.
 i. Lesson
 ii. Lesson

Evening
 prayer.
 i. Lesson
 ii. Lesson

Pſalmes

i	b	Kalend.	Phil. & Iac.	Eccles. 7.	Act. vii	Eccles. ix	Jude
ii	c	vi No.		1. King. ix.	xxviii	1. King. x.	Rom. i.
iii	d	v No.	Inuent. of	xi	Matth. i.	xix	ti
iiii	e	iiii No.	the Croſſe.	xii	ii	xxiii	iii
v	f	iii No.		xv	iii	xxvi	iiii
vi	g	Idus. No.	John Bapt.	xviii	iiii	xxviii	v
vii	A	Nonas.		xix	v	xx	vi
viii	b	iiii Id.		xxi	vi	xxii	vii
ix	c	iii Id.		2. King. i.	vii	2. King. 2	viii
x	d	vi Id.		iii	viii	iii	ix
xi	e	v Id.		iv	ix	vi	x
xii	f	iiii Id.	Sol in Gem.	v	x	viii	xi
xiii	g	iii Id.		ix	xi	x	xii
xiiii	A	Idus. Id.		xi	xxi	xii	xiii
xv	b	Idus.	Junii.	xiii	xiii	xiiii	xiiii
xvi	c	xix kl.		xv	xiiii	xvi	xv
xvii	d	xviii kl.		xviii	xv	xviii	xvi
xviii	e	xvii kl.		xix	xvi	xx	1. Cor. i.
xix	f	xvi kl.	Dunstan.	xxi	xvii	xxii	ti
xx	g	xv kl.		xxiii	xviii	xxiiii	iii
xxi	A	xiiii kl.		xxv	xix	Ezra ii	iiii
xxii	b	xiii kl.		Ezra. iii	xx	iiii	v
xxiii	c	xii kl.		v	xxi	vi	vi
xxiiii	d	xi kl.		vii	xxii	ix	vii
xxv	e	x kl.		Rehe. i.	xxiii	Rehe. ii.	viii
xxvi	f	ix kl.	Augustin.	iiii	xxiiii	b	ix
xxvii	g	viii kl.		vi	xxv	viii	x
xxviii	A	vii kl.		ix	xxvi	x	xi
xxix	b	vi kl.		xiii	xxvii	Heft. i.	xii
xxx	c	v kl.		Heft. ii.	xxviii	iii	xiii
xxxi	d	Idus. kl.		iiii	Parke i.	v.	xiiii

¶ Iune hath xxx. dayes.

[illegible]

July hath xxxj. dayes.

Sun {riseth } 4. m. 34
 {falleth } 7. m. 26.

Psalmes.

Morning
 prayer.
 i. Lesson
 ii. Lesson

Evening
 prayer.
 i. Lesson
 ii. Lesson

i	g	Kalend.	Visit. of Pa.	Pron. xii	Luk. xiii	Pro. xiii.	Phil. i.
ii	A	vi No.		xiii	xiii	xv	ii
iii	b	v No.	Martin.	xvi	xv	xvii	iii
iiii	c	iiii No.		xviii	xvi	xix	iiii
v	d	iii No.		xx	xviii	xxi	Colos. i.
vi	e	vi No.	Dog dayes	xxii	xviii	xxiii	v
vii	f	Nonas.	begin.	xxiiii	xix	xxv	vi
viii	g	viii Id.		xxvi	xx	xxvii	vii
ix	A	vii Id.		xxviii	xxi	xxix	iii. Thes. i.
x	b	vi Id.		xxxi	xxii	Eccles. i.	ii
xi	c	v Id.		Eccles. ii.	xxiii		iii
xii	d	iiii Id.	Solin Leo.	iiii	xxiiii	v	iiii
xiii	e	iii Id.		vi	John i.	vii	v
xiiii	f	vi Id.		viii	ii	ix	vi. Thes. i.
xv	g	Idus.	Swichun.	x	iii	xi	vii
xvi	A	xvi kl.	August.	xii	iiii	Jerem. i.	viii
xvii	b	xv kl.		Jerem. ii.	v	iii	i. Tim. i.
xviii	c	xv kl.		iiii	vi	v	ii. iii.
xix	d	xiiii kl.		vi	vii	viii	iiii
xx	e	xiii kl.	Margarot.	viii	viii	ix	v
xxi	f	xii kl.		x	ix	xi	vi
xxii	g	xi kl.	Agdalen.	xii	x	xiii	ii. Tim. i.
xxiii	A	x kl.		xiiii	xi	xv	iii
xxiiii	b	ix kl.	Fast.	xvi	xii	xvii	iiii
xxv	c	viii kl.	James Ap.	Eccles. xxi	xiii	Eccles. 29	v
xxvi	d	vii kl.	Anne.	Jer. xviii.	xiiii	Jer. xix.	vi. i.
xxvii	e	vi kl.		xx	xv	xxi	ii. iii.
xxviii	f	v kl.		xxii	xvi	xxiii	Jerusalem.
xxix	g	iiii kl.		xxiiii	xvii	xxv	Heb. i.
xxx	A	iii kl.		xxvi	xviii	xxvii	ii
xxxi	b	vi Id.		xxviii	xix	xxix	iii

August hath xxxj. dayes.

Sun		Mond		Tues		Wed		Thurs		Frid		Sabbath					
Effect falleth		4 mt. 34 7. mi. 26		Morning prayer		Evening prayer.		1. Lesson		2. Lesson		3. Lesson					
P. fahnes																	
i	c	Kalend.	Lammias.	Jer. xxi.	John xi.	Jer. xxi.	Deb. iiii.										
ii	d	iii No.		xxii	xxi	xxiii	b										
iii	e	iii No.		xxiii	Act. i.	xxv	vi										
iiii	f	iiii No.		xxvi	ii	xxvii	vii										
v	g	Nonas		xxviii	iii	xxix	viii										
vi	a	viii Id.	Transfigur.	xl	iiii	xx	ix										
vii	b	vii Id.	name of Je.	xxi	v	xxi	x										
viii	c	vi Id.		xxii	vi	xxii	xi										
ix	d	v Id.		xxiii	vii	xxiii	xii										
x	e	iiii Id.	Laurence.	xxiv	viii	xxiv	xiii										
xi	f	iii Id.		xxv	ix	xxv	xiiii										
xii	g	ii Id.	Golden Virg.	xxvi	x	xxvi	xv										
xiii	a	Idus.		xxvii	xi	xxvii	xvi										
xiiii	b	xix kl.	Septemb.	xxviii	xii	xxviii	xvii										
xv	c	xviii kl.		xxix	xiii	xxix	xviii										
xvi	d	xvii kl.		xxx	xiiii	xxx	xix										
xvii	e	xvi kl.		xxxi	xv	xxxi	xx										
xviii	f	xv kl.		xxxii	xvi	xxxii	xxi										
xix	g	xiiii kl.		Dan. i.	xvii	xxxiii	xxii										
xx	a	xiii kl.		iii	xviii	xxxiv	xxiii										
xxi	b	xii kl.		v	xix	xxxv	xxiiii										
xxii	c	xi kl.		vii	xx	xxxvi	xxv										
xxiii	d	x kl.	Fast.	ix	xxi	xxxvii	xxvi										
xxiiii	e	ix kl.	Barth. Ap.	Ecclu. 25	xxii	xxxviii	xxvii										
xxv	f	viii kl.		Dan. xi.	xxiii	xxxix	xxviii										
xxvi	g	vii kl.		xxiiii	xxv	xl	xxix										
xxvii	a	vi kl.		Hose. i.	xxvi	xli	xxx										
xxviii	b	v kl.	Augustin.	iii	xxvii	xlii	xxxi										
xxix	c	iiii kl.	Behead.	vii	xxviii	xliiii	xxxii										
xxx	d	iii kl.	John.	ix	xxviii	xliiii	xxxiii										
xxxi	e	ii kl.		xi	xxix	xliiii	xxxiiii										

Note, that the 13. of Daniel, touching the History of Susanna, is to be read vntill these words: And King Assyages, &c.

September hath xxx. dayes.

Sun {riseth } 7. mi. 34.
 {falleth } 4. mi. 26.
 } hour

Morning
 prayer.
 ii. Lesson.
 i. Lesson.

Euening
 prayer.
 ii. Lesson.
 i. Lesson.

Psalmes.

i	f	Kalen.	Giles.	Ole. xlii.	Mat. ii.	Ole. xlii.	Rom. ii.
ii	g	iiii No,		Joel i.	iii	Joel ii.	iii
iii	A	iii No,		iii.	iiii	Amos i	iiii
iiii	b	ii No,		Amos ii.	v	iii	v
v	c	Nonas.	Dog dayes	iiii.	vi	v	vi
vi	d	iiii Id.	end.	vi.	vii	vii	vii
vii	e	iii Id.	Enurc. bish.	vii.	viii	ix	viii
viii	f	ii Id.	Rat. of Pa.	Obadiah. i	ix	Jonah i	ix
ix	g	v Id.		Jon. ii. iii.	x	iiii	x
x	A	iiii Id.		Miche. i.	xi	Miche. ii.	xi
xi	b	iii Id.		iii.	xii	iii	xii
xii	c	ii Id.	Sol in Libr.	v.	xiii	vi	xiii
xiii	d	Idus.		vii.	xiiii	Nahu. i.	xiiii
xiiii	e	xviii kl.	Holy Crosse	Nahu. ii.	xv	iii.	xv
xv	f	xvii kl.	Equinoct.	Abac. i.	xvi	Abac. ii.	xvi
xvi	g	xvi kl.	Autumnal.	iii.	xvii	Zeph. i.	i. Cor. i.
xvii	A	xv kl.	Lambert.	Zeph. ii.	xviii	iii	ii
xviii	b	xiiii kl.		Agge i.	xix	Agge. ii.	iii.
xix	c	xiii kl.		Zach. i.	xx	Zach. 2. 3.	iiii
xx	d	xii kl.	Fall.	iiii. v.	xxi	vi	v
xxi	e	xi kl.	S. Matthew	Ecclu. 35.	xxii	Eccl. 38.	vi
xxii	f	x kl.		Zach. 7.	xxiii	Zach. viii.	vii
xxiii	g	ix kl.		ix	xxiiii	x	viii
xxiiii	A	viii kl.		xi	xxv	xii	ix
xxv	b	vii kl.		xii	xxvi	xiiii	x
xxvi	c	vi kl.	Cyprian.	Mal. i.	xxvii	Mal. ii.	xi
xxvii	d	v kl.		iii	xxviii	iii.	xii
xxviii	e	iiii kl.		Tob. i.	xxix	Tob. ii.	xiii
xxix	f	iii kl.	S. Michael.	Ecclu. 39	ii	Eccl. 44.	xiiii
xxx	g	ii Id.	Jerom.	Tob. iii.	iii	Tob. iii.	xv

October hath xxxj. dayes.

				Morning prayer.		Evening prayer.	
Sun { Frisech } { Fallech }				{ i. Lesson. }		{ i. Lesson. }	
{ 6. ml. 25 }				{ ii. Lesson }		{ ii. Lesson }	
{ 6. mi. 22 }							
Psalmes.							
i	A	Kalend.	Remig.		Marc. iiii	Josu. xx.	i. Cor. 16.
ii	b	vi No.		Tob. vii	b	xxii	ii. Cor. i.
iii	c	v No.		ix	bi	Tob. x	iii
iiii	d	iiii No.		xi	bii	xx	iiii
v	e	iii No.		xiii	biii	xxiii	v
vi	f	Idus. No.	Faith.	Judith. i.	ix	Judith. ii.	vi
vii	g	Nomas.		iii	x	iiii	vii
viii	A	viii. Id.		b	xi	vi	viii
ix	b	vii. Id.	Denis.	bii	xii	viii	ix
x	c	vi. Id.		ix	xiii	x	x
xi	d	v. Id.		xi	xiiii	xii	xi
xii	e	iiii. Id.	Solin Scor.	xiii	xv	xiii	xii
xiii	f	iii. Id.	Edward.	xv.	xvi	xvi	xiii
xiiii	g	Idus. Id.		Miso. i.	Luk. vi. i.	Miso. ii.	xiiii
xv	A	Idus.		iii	vi. i.	iiii	Galat. i.
xvi	b	xvii kl.	Novemb	b	ii	vi	ii
xvii	c	xvi kl.	Ethelred.	bii	iii	viii	iii
xviii	d	xv kl.	Luke Euan.	Ecclu. li.	iiii	Job i.	iiii
xix	e	xiiii kl.		Miso. ix.	v	Miso. x.	v
xx	f	xiii kl.		xi	vi	xii	vi
xxi	g	xii kl.		xiii	bii	xiii	Ephel. i.
xxii	A	xi kl.		xv	biii	xvi	ii
xxiii	b	x kl.		xvii	ix	xviii	iii
xxiiii	c	ix kl.		xix	x	Ecclu. i.	iiii
xxv	d	viii kl.	Crispin.	Ecclu. ii.	xi	iii	v
xxvi	e	vii kl.		iii	xii	v	vi
xxvii	f	vi kl.	Fall.	vi	xiii	vii	Johil. i.
xxviii	g	v kl.	Sim. & Jude	Job 24. 25	xiiii	Job 42.	ii
xxix	A	iiii kl.		Ecclu. viii	xv	Ecclu. ix.	iii
xxx	b	iii kl.		x	xvi	xi	iiii
xxxi	c	Idus. kl.	Fall.	xii	xvii	xiii	Colof. i.

Note that the 6. of Exodus is to be read the first of October at Morning Prayer, unto these words, *These be the heads.* &c.

¶ Nouember hath xxx. dayes.

Sun {riseth } ioure { 7. mi. 34
 {falleth } { 4. mi. 26.

Psalmes.

Morning
 prayer.
 i. Lesson
 ii. Lesson

Euening
 prayer.
 i. Lesson
 ii. Lesson

i	d	Kalend.	All Saints.	Wisd. iii.	Heb. xi. xii.	Wisd. v.	Ren. 19.
ii	e	iii No.		Eccla. 14	Luk. xvi. xii.	Eccl. xv.	Colos. ii.
iii	f	iii No.		xvi	xix	xvi	iii
iiii	g	iiii No.		xviii	xx	xix	iiii
v	A	Nonas.	Papists con.	xx	xxi	xxi	i. Thes. i.
vi	b	viii Id.	Leonard,	xxii	xxii	xxii	ii
vii	c	viii Id.		xxiii	xxiii	xxb	iii
viii	d	vi Id.		xxvii	xxiiii	xxviii	iiii
ix	e	v Id.		xxix	John. i.	xxx	v
x	f	iiii Id.		xxxi	ii	xxxi	ii. Thes. i.
xi	g	iii Id.	S. Martin.	xxxii	iii	xxxiii	ii
xii	A	iiii Id.	Sol in Sagit.	xxxv	iiii	xxxvi	iii
xiii	b		Wlce	xxxvii	v	xxxviii	i. Tim. i.
xiiii	c	xviii kl.	Decemb. 18.	xxxix	vi	xl	ii. iii.
xv	d	xvii kl.	Barthol.	xli	vii	xli	iiii
xvi	e	xvi kl.		xlii	viii	xlii	v
xvii	f	xv kl.	Hugh bish.	xliii	ix	xliii	vi
xviii	g	xiiii kl.		xlv	x	xlv	ii. Tim. i.
xix	A	xiii kl.		xlix	xi	l	ii
xx	b	xii kl.	Comsto kin.	li	xii	Baruc. i.	iii
xxi	c	xi kl.		Baruc. ii.	xiii	iii	iiii
xxii	d	x kl.	Cicili.	lii	xiiii	b	Citus i.
xxiii	e	ix kl.	Clement.	lii	xv	Esa. i.	ii. iii.
xxiiii	f	viii kl.		lii	xvi	iii	Philem.
xxv	g	vii kl.	Katherin.	lii	xvii	v	Heb. i.
xxvi	A	vi kl.		lii	xviii	vi	ii
xxvii	b	v kl.		lii	xix	ix	iii
xxviii	c	iiii kl.		li	xx	xi	iiii
xxix	d	iii kl.	Fast.	li	xxi	xiii	v
xxx	e	ii Id.	Andrew Ap	li	Act. i.	xxii	vi

Note that the beginning of the xvi. Chapter of Ecclesiasticus (vnto) But when one is, &c. must be read with the xv. Chapter.

Note that the xvi. Chap. of Ecclesiasticus is to be read vnto these words, After this he told, &c.

December hath xxxj. dayes.

Sun { rſeth } 7.mt, 12
 { ſallet } 4.mt, 48
 hour

Morning
 prayer.
 i. Leſſon.

Euening
 prayer.
 i. Leſſon.

Pſalmes.

i	f	Kalend.		Ela. xiiii	Act. ii.	Ela. 15.	Heb. vii
ii	g	iiii. No.		xvi	iii	xvii	viii
iii	A	iii. No.		xviii	iiii	xix	ix
iiii	b	ii. No.		xx. xxi.	v	xxi	x
v	c	Nonas.		xxiii.	vi	xxiii	xi
vi	d	viii. Id.	Nicho. biſh.	xxv	vi. vii.	xxvi	xii
vii	e	vii. Id.		xxvii	vi. vii	xxviii	xiii
viii	f	vi. Id.	Con. of Pa.	xxix	viii	xxx	James i.
ix	g	v. Id.		xxxi	ix	xxxi	ii.
x	A	iiii. Id.	Solin Capr.	xxxiii	x	xxxiii	iii
xi	b	iii. Id.		xxxv	xi	xxxv	iiii
xii	c	ii. Id.		xxxvii	xii	xxxviii	v
xiii	d	Idus.	Lucie.	xxxix	xiii	xl	i. Pet. i.
xiiii	e	xix. kl.	Januarii.	xli	xiiii	xlii	ii
xv	f	xviii. kl.		xliii	xv	xliiii	iii
xvi	g	xvii. kl.	D Sapientia.	xlvi	xvi	xlvi	iiii
xvii	A	xvi. kl.		xlvi	xvii	xlvi	v
xviii	b	xv. kl.		lix	xviii	l	ii. Pet. i.
xix	c	xiiii. kl.		li	xix	lii	ii
xx	d	xiii. kl.	Fast.	liii	xx	liiii	iii
xxi	e	xii. kl.	S. Thomas.	Pro. 23.	xxi	Pro. 24	i. John i.
xxii	f	xi. kl.		Ela. lv.	xxii	Ela. lvi.	ii
xxiii	g	x. kl.		lvii	xxiii	lviii	iii
xxiiii	A	ix. kl.	Fast.	lix	xxiiii	lx	iiii
xxv	b	viii. kl.	Christmas.	Ela. ix.	Luke ii.	Ela. vii	Citus iii.
xxvi	c	vii. kl.	S. Steuen.	Pro. 28.	Act. vi. vii	Ecclef. 4.	Acts vii
xxvii	d	vi. kl.	S. Iohn.	Ecclef. v.	Renel. 1.	vi	Ren. 22.
xxviii	e	v. kl.	Innocents.	Iere. 31.	Acts 25.	Alfo. 1.	i. John v.
xxix	f	iiii. kl.		Ela. lxi.	xxvi	Ela. lxii	ii. Iohn.
xxx	g	iii. kl.		lxiii	xxvii	lxiii	iii. Iohn
xxxi	A	ii. kl.	Silueſt. biſh.	lxv	xxviii	lxvi	Jude.

¶ A Table for the order of the Psalmes to be
sayd at Morning and Euening
prayer.

	Morning prayer.		Euening prayer.
1	i.ii.iii.iiii.v.		vi.vii.viii.
2	ix.x.xi.		xii.xiii.xiiii.
3	xv.xvi.xvii.		xviii.
4	19.20.21.		xxii.xxiii.
5	xxiiii.xxv.xxvi.		27.28.29.
6	xxx.xxxi.		32.33.34.
7	xxxv.xxxvi.		37.
8	xxxviii.xxxix.xl.		xli.xlii.xliii.
9	xliv.xlv.xlvi.		xlvi.xlvii.xlviii.xlix.
10	l.li.lii.		lii.liiii.lv.
11	lvi.lvii.lviii.		lix.lx.lxi
12	lxii.lxiii.lxiv.		lxv.lxvi.lxvii.
13	lxviii.		lxix.lxx.
14	lxxi.lxxii.		lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii.		lxxviii.
16	lxxix.lxxx.lxxxi.		82.83.84.85.
17	86.87.88.		89.
18	xc.xci.xcii.		xciii.xciii.
19	xcv.xcvi.xcvii.		xcviii.xcix.c.ci.
20	cii.ciii.		ciii.
21	cv.		cvi.
22	cvii.		cviii.cix.
23	cx.cxi.cxii.cxiii.		cxiiii.cxv.
24	cxvi.cxvii.cxviii.		cxix. Inde iiii.
25	Inde v.		Inde iiii.
26	Inde v. (125.		Inde iiii. (131.
27	120.121.122.123.124.		126.127.128.129.130.
28	132.133.134.135.		136.137.138.
29	139.140.141.		cxlii.cxliii.
30	144.145.146.		cxlvii.cxlviii.cxlix.cl.

An Almanacke for xl yeeres.

Te yeere of our Lord.	Golden number.	Dominical letter.	Shrove Sun- day.	Laſter day.	Requiem Sunday.	Whitſunday.	Advent Sunday.
1627	13	S	4. Feb.	25. Mar.	29. Aprill	13. May	2. Dec.
1628	14	F	24	13. Aprill	18. May	1. June	30. Nov.
1629	15	C	15	5	10	24. May	29
1630	16	A	7	28. Mar.	2	16	28
1631	17	G	20	10. Aprill	15	29	27
1632	18	D	12	1	6	20	2. Dec.
1633	19	E	3. Mar.	21	26	9. June	1
1634	1	F	16. Feb.	6	11	25. May	30. Nov.
1635	2	C	8	29. Mar.	3	17	29
1636	3	A	28	17. Aprill	22	5. June	27
1637	4	G	19	9	14	28. May	3. Dec.
1638	5	D	4	25. Mar.	29. Aprill	13	2
1639	6	E	24	14. Aprill	19. May	2. June	1
1640	7	F	16	5	10	24. June	29. Nov.
1641	8	C	7. Mar.	25	30	13. June	28
1642	9	A	20. Feb.	10	15	29. May	27
1643	10	G	12	2	7	21	3. Dec.
1644	11	D	3. Mar.	21	26	9. June	1
1645	12	E	16. Feb.	6	11	25. May	30. Nov.
1646	13	F	8	29. Mar.	3	17	29
1647	14	C	28	18. Aprill	23	6. June	28
1648	15	A	13	2	7	21. May	3. Dec.
1649	16	G	4	25. Mar.	29. Aprill	13	2
1650	17	D	24	14. Aprill	19. May	2. June	1
1651	18	E	9	30. Mar.	4	18. May	30. Nov.
1652	19	F	28	18. Aprill	23	6. June	28
1653	1	C	20	10	15	29. May	27
1654	2	A	5	26. Mar.	30. Aprill	14	3. Dec.
1655	3	G	25	15. Aprill	20. May	3. June	2
1656	4	D	17	6	11	25. May	30. Nov.
1657	5	E	8	29. Mar.	3	17	29
1658	6	F	21	11. Aprill	16	30	28
1659	7	C	13	3	8	22	27
1660	8	A	4. Mar.	22	27	10. June	2. Dec.
1661	9	G	24. Feb.	14	19	2	1
1662	10	D	9	30. Mar.	4	18. May	30. Nov.
1663	11	E	1. Mar.	19. Aprill	24	7. June	29
1664	12	F	21. Feb.	10	15	29. May	27
1665	13	C	5	26. Mar.	30. Aprill	14	3. Dec.
1666	14	A	25	5. Aprill.	20. May	3. June	2

The Golden Number.

Note that the computation of the yeere of our Lord in the Church of England, be-
ginneeth the xxv. day of March; the same day ſuppoſed to bee the firſt day upon
which the world was created, and the day when Chriſt was conceived in the
wombe of the Virgine Mary.



¶ An Act for the Vniformitie of Common Prayer, and Seruice in the Church, and Administration of the Sacraments.



Where at the death of our late Soueraigne Lord King Edward the sixth, there remained one vniforme order of Common Seruice and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Booke, entituled, The Booke of Common prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of Parliament, holden in the fifth and sixth yeeres of our said late Soueraigne Lord King Edward the sixth, entituled, An Act for the Vniformity of Common Prayer, and Administration of the Sacraments: the which was repealed and taken away by

Act of Parliament, in the first yeere of the reigne of our late Soueraigne Lady Queene Mary, to the great decay of the due honour of God, and the discomfort to the professors of the Teneth of Christs Religion.

Be it therefore enacted by the authoritie of this present Parliament, That the said Statute of repeale, and euery thing therein contained, onely concerning the said Booke, and the Seruice, Administration of Sacraments, Rites, and Ceremonies, contained, or appointed, in, or by the said Booke, shalbe void and of none effect, from, and after the Feast of the Nativity of Saint Iohn Baptist next comming. And that the said Booke, with the order of Seruice, and of the Administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added, and appointed by this Statute, shall stand, and be, from, and after the said Feast of the Nativity of Saint Iohn Baptist, in full force and effect, according to the tenour and effect of this Statute: any thing in the foresaid Statute of repeale to the contrary notwithstanding.

And further bee it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authoritie of the same, that all and singular Ministers, in any Cathedral, or Parish Church, or other place within this Realme of England, Wales, and the Marches of the same, or other the Queenes Dominions, shall from and after the Feast of the Nativity of S. Iohn Baptist next comming, bee bounden to say and vse the Mattens, Euen-song, celebration of the Lords Supper, and Administration of each of the Sacraments, and all other Common and open prayer, in such order and forme as is mentioned in the sayd Booke, so authorized by Parliament, in the said fifth and sixth yeeres of the Reigne of King Edward the sixth, with one alteration or addition of certaine Lessons to be vled on euery Sunday in the yeere, and the forme of the Letany altered and corrected, and two sentences onely added in the deliuerie of the Sacrament to the Communicants, and none other, or otherwile. And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Booke, or minister the Sacraments, from and after the Feast of the Nativity of Saint Iohn Baptist next comming, refuse to vse the said Common prayers, or to minister the Sacraments in such Cathedral or Parish Church, or other places, as hee should vse to minister the same, in such order and forme as they be mentioned and set forth in the said Booke, or shall wilfully or obstinately (standing in the same) vse any other Rite, Ceremony, Order, forme, or manner of celebrating of the Lords Supper, openly or priuily, or Mattens, Euen-song, Administration of the Sacraments, or other open Prayers, then is mentioned and set forth in the said Booke (Open prayer in and

An Act for the Vniformitie,

thorowout this said Acte, is meant that praier, which is for other to come vnto or heare, either in common Churches or priuate Chappels, or Oratories, commonly called, The Seruice of the Church) or shall preach, declare, or speake any thing in the derogation, or deprauiing of the said Booke, or any thing therein contained, or of any part thereof, and shall bee thereof lawfully convicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact: shall lose and forfeit to the Queene his highnesse, her heires and Successors, for his first offence the profit of all his Spirituall Benefices or Promotions, comming, or arising in one whole yeere next after his conuiction: And also that the person so convicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without Baile or mainprise. And if any such person, once convicted of any offence concerning the Premises, shall after his first conuiction estoones offend, and be thereof in forme aforesaid, lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall theretofore be deppriued ipso facto of all his Spirituall Promotions. And that it shall bee lawfull to all Patrons, or Donours of all and singular the same Spirituall Promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall bee twice convicted in forme aforesaid, shall offend against any of the Premises the third time, and shall be thereof, in forme aforesaid, lawfully convicted: that then the person so offending, and convicted the third time, shall bee deppriued ipso facto of all his Spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend, and bee conuict in forme aforesaid, concerning any of the premises, shall not be Beneficed, nor haue any Spirituall promotion: that then the same person so offending, and conuict, shall for the first offence suffer imprisonment during one whole yeere next after his said conuiction, without Baile or mainprise. And if any such person not hauing any Spirituall promotion, after his first conuiction, shall estoones offend in any thing concerning the premises, and shall in forme aforesaid, bee thereof lawfully convicted: that then the same person shall for his second offence, suffer imprisonment during his life.

And it is ordained and enacted by the authority aforesaid, that if any person or persons whatsoeuer, after the said Feast of the Nativity of S. Iohn Baptist next comming, shall in any Enterludes, Playes, Songs, Rimes, or by any other open words, declare or speake any thing in the derogation, deprauiing, or despising of the same Booke, and of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings, compel, or cause, or otherwise procure or maintaine any Parson, Vicar, or other Minister, in any Cathedral or Parish Church, or in Chappell, or in any other place, to sing or say any Common or open prayer, or to minister any Sacrament, otherwise, or in any other manner and forme then is mentioned in the said Booke: or that by any of the said meanes shall unlawfully interrupt or let any Parson, Vicar, or other Minister in any Cathedral or parish Church, Chappell, or any other place, to sing or say Common and open Prayer, or to minister the Sacraments, or any of them in such manner and forme as is mentioned in the said Booke: that then every such person, being thereof lawfully convicted in forme aforesaid, shall forfeit to the Queene our Soueraigne Lady, her heires and Successors, for the first offence an hundred markes. And if any person or persons, being once convicted of any such offence, estoones offend against any of the last recited offences, and shall in forme aforesaid, be thereof lawfully convicted: that then the same person so offending and convicted, shall for the second offence forfeit to the Queene our Soueraigne Lady, her heires and Successors foure hundred markes. And if any person, after he, in forme aforesaid, shall haue bene twice convicted of any offence concerning any of the last recited offences, shall offend the third time, and bee thereof, in forme aforesaid, lawfully convicted: that then every person so offending and convicted, shall for his third offence forfeit to our Soueraigne Lady the Queene, all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premises, shall be convicted in forme aforesaid, doe not pay the summe to be paid by vertue of his conuiction, in such manner and forme as the same ought to be paid, within sixe weekes next after his conuiction: that then every Person so convicted, and so not paying the same, shall for the same first offence, in stead of the said summe, suffer imprisonment by the space of sixe moneths, without Baile or mainprise. And if any person or persons that for his second offence, concerning the premises shall be convicted in forme aforesaid, doe not pay the said summe to be paid by vertue of his conuiction and this Acte in such manner and forme as the same ought to be paid, within six weekes next after his said second conuiction: that then every person so convicted, and

of Common Prayer.

not paying the same, shall for the same second offence in the stead of the said summe suffer imprisonment during twelue moneths without bail or mainprie. And that from and after the said Feast of the Nativite of S. Iohn Baptist next comming, all and every person and persons inhabiting within this Realme, or any other the Queenes Maiesties Dominions, shall diligently and faithfully, having no lawfull or reasonable excuse to bee absent, endeavour themselves to resort to their parish Church or Chappell accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer and such Service of God shall bee used in such time of lent, upon every Sunday, and other dayes ordained and used to be kept as holy dayes: and then and there to abide orderly and soberly, during the time of Common Prayer, preachings, or other Service of God, there to be used or ministered, upon paine of punishment by the censures of the Church: and also upon paine that every person so offending, shall forfeit for every such offence twelue pence to be levied by the Churchwardens of the Parish where such offence shall be done, to the use of the poore of the same Parish, of the goods, lands and tenements of such offender by way of distress. And for due execution hereof, the Queenes most excellent Maiestie, the Lords rempoall, and all the Commons in this present Parliament assembled, doe in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Diocesse, and Charges, as they will answer before God, for such evils and plagues wherewith Almighty God may iustly punish his people for neglecting his good and wholesome Law. And for the authority in this behalf, be it further enacted by the authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their officers exercising Ecclesiasticall Jurisdiction, as well in place exempt as not exempt, within their Diocesse, shall have full power and authority by this Act, to reforme, correct, and punish by censures of the Church, all and singular persons, which shall offend within any their Jurisdictions or Diocesse, after the said Feast of the Nativite of Saint Iohn Baptist next comming, against this Act and Statute: any other Law, Statute, privilege, libertie, or provision heretofore made, had, or suffered to the contrary notwithstanding.

And it is ordeined, and enacted by the authority aforesaid, That all and every Justices of Oyer and Determiner, or Justices of Assise, shall have full power and authority in every of their open and generall Sessions, to enquire, heare, and determine all, and all manner of offences that shall bee committed or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make Prozesse for the execution of the same, as they may doe against any person being indicted before them of trespass, or lawfully convicted thereof.

Provided alwayes, and bee it enacted by the authority aforesaid, That all and every Archbishop, and Bishop, shall or may at all time or times, at his libertie and pleasure, forne and associate himselfe, by vertue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assise, at every of the said open and generall Sessions to bee holden in any place within his Diocesse, for and to the enquire, hearing and determining of the offences aforesaid.

Provided also, and bee it enacted by the Authority aforesaid, That the Bookes concerning the said Service, shall at the costs and charges of the Parishioners of every Parish and Cathedral Church be attained and gotten before the said Feast of the Nativite of Saint Iohn Baptist next following: and that all such Parishes and Cathedral Churches, or other places where the said Bookes shall bee attained and gotten before the said Feast of the Nativite of S. Iohn Baptist, shall within thre weekes next after the said Bookes so attained and gotten, use the said Service, and put the same in use according to this Act.

And bee it further enacted by the authority aforesaid, That no person or persons shall bee at any time hereafter impeached, or otherwise molested, of, or for any of the offences above mentioned, hereafter to bee committed or done contrary to this Act, unless he or they so offending, bee thereof indicted at the next generall Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assise, next after any offence committed or done contrary to the tenour of this Act.

Provided alwayes, and be it ordeined and enacted by the authority aforesaid, that all and singular Lords of the Parliament, for the third offence above mentioned shall bee tried by their Peeres.

Provided also, and be it ordeined and enacted by the authority aforesaid, That the Mayor of London, and all other Mayors, Bailiffes, and other head-officers, of all and singular cities, boroughs and townes corporate, within this Realme, Wales, and the marches of the same to the which Justices of Assise doe not commonly repaire, shall have full power & authority by

An Act for the Vniformity, &c.

vertue of this Act, to enquire, heare and determine the offences abovesaid, and euery of them secretly within fiftene daies after the Feasts of Easter and Saint Michael the Arch-angel, in like manner and forme as Iustices of Assise, and Oyer and Determiner may doe.

Provided alwaies, and be it ordained and enacted by the authoritie aforesaid, that all and singular Arch-bishops and Bishops, and euery of their Chancellores, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiasticall Jurisdiction, shall have full power and authoritie, by vertue of this Act, aswell to enquire in their visitation, Synodes, or elsewhere within their Jurisdiction, at any other time and place, to take accusations, and informations of all and euery the things aboue mentioned, done, committed, or perpetrated within the limits of their Jurisdiction, and authoritie, and to punish the same by admonition, excommunication, sequestration or deprivation, or other censures and processes in like forme as heretofore hath bene used in like cases by the Queenes Ecclesiasticall Lawes.

Provided alwaies, and be it enacted, that whatsoeuer person offending in the premises, shall for the first offence receiue punishment of the Ordinary, hauing a testimoniall thereof vnder the said Ordinaries seale, shall not for the same offence estoones be convicted before the Iustices: and likewise receiuing for the said first offence punishment by the Iustices, he shall not for the same offence estoones receiue punishment of the Ordinary: any thing contained in this Act to the contrarie notwithstanding.

Provided alwaies, and be it enacted, that such ornaments of the Church, and of the Ministers thereof shall be retained, and bee in use, as was in this Church of England by the authoritie of Parliament in the second yeere of the reigne of King Edward the sixth, vntill other order shall bee therein taken by authoritie of the Queenes Maiestie, with the aduice of her Commissioners, appointed and authorized vnder the great Seale of England, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to bee used in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Booke: the Queenes Maiestie may by the like aduice of the said Commissioners, or Metropolitane, ordaine and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reuerence of Christs holy mysteries and Sacraments.

And be it further enacted by the authoritie aforesaid, That all Lawes, Statutes, and ordinances wherein or whereby any other Seruice, Administration of Sacraments, or common Prayer is limited, established, or set forth to be used within this Realme, or any other the Queenes Dominions and Countreys, shall from henceforth utterly bee void, and of none effect.



¶ By



¶ By the King.

¶ A Proclamation for the Authorizing and Vniformity of
the Booke of Common Prayer, to be used throughout
the Realme.



Although it cannot be vnknown to Our Subjects by the former Declarations We haue published, what Our purposes and proceedings haue bene in matters of Religion since Our coming to this Crowne: Yet the same being now by Us reduced to a settled forme, We haue occasion to repeat somewhat of that which hath passed: And how at Our very first entry into the Realme, being entertained and importuned with Informations of sundry Ministers, complaining of the errors and imperfections of the Church here, as wel in matter of Doctrine, as of Discipline: Although We had no reason to presume that things were so farre amiss as was pretended, because We had

seene the Kingdome under that forme of Religion which by Law was established in the dayes of the late Queene of famous memory, blessed with a peace and prosperity, both extraordinary and of many yeeres continuance (a strong euidence that God was therewith well pleased,) Yet because the importunity of the Complainers was great, their affirmations vehement, and the zeale wherewith the same did seeme to be accompanied, very specious: Wee were moued thereby to make it Our occasion to discharge that duty which is the chiefest of all Kingly Duties: That is, to settle the affaires of Religion, and the seruice of God before their owne. Which while We were in hand to doe, as the contagion of the sicknesse reigning in Our Citie of London and other places, would permit an assembly of persons meete for that purpose; Some of those who misliked the state of Religion here established, presuming more of Our Intents then euer We gaue them cause to doe, and transported with humour, began such proceedings, as did rather raise a scandall in the Church, then take offence away. For both they vied formes of publique seruing of God not here allowed, held assemblies without Authority, and did other things carrying a very apparant shew of Sedition, more then of Zeale: whom We restrained by a former Proclamation in the moneth of October last, and gaue intimation of the Conference We intended to bee had with as much speed as conveniently could bee, for the ordering of those things of the Church, which accordingly followed in the moneth of Ianuary last at Our Honour of Hampton Court wherein before Our Selfe, & Our Primate Councell were assembled many of the grauest Bishops and Prelates of the Realme, and many other learned men, as well of those that are conformable to the state of the Church established, as of those that dissented. Among whom, what Our paines were, what Our patience in hearing and replying, and what the indifferencie and vprightnesse of Our iudgement in determining, We leane to the report of those who heard the same, contenting Our Selfe with the sincerity of Our owne heart therein. But We cannot conceale, that the successe of that Conference was such, as happeneth so many other things, which mouing great expectation before they bee entred into, in their issue produce small effects. For Wee found mighty and vehement Informations supported with so weake and slender proofes, as it appeareth vnto Us and our Councell, that there was no cause why any change should haue bene at all in that which was most impugned, the Booke of Common Prayer, containing the forme of the publike seruice of God here established, neither in the doctrine which appeared to be sincere, nor in the formes and Rites which were iustified out of the practise of the Primitive Church. Notwithstanding, Wee thought meete, with consent of the Bishops and other learned men there present, That some small things might rather be explained then changed, not that the same might not very well haue bene borne with by men, who would haue made a reasonable construction of them, but for that

A Proclamation for Vniformity.

In a matter concerning the Seruice of God, We were nice, or rather zealous, that the publique forme thereof should be free not onely from blame, but from suspition, so as neither the common Adversary should haue aduantage to wick ought therein contained, to getter sense then the Church of England intendeth, nor any troublesome or ignorant person of this Church be able to take the least occasion of cauilt against it: And for that purpose gaue forth our Commission vnder Our great Seale of England, to the Archbishop of Canterbury and others, according to the forme which the Lawes of this Realme in like case prescribe to be vsed, to make the said Explanation, and to cause the whole Booke of Common Prayer, with the same Explanations, to be newly printed. Which being now done, and established anew after so serious a deliberation, although We doubt not, but all Our Subjects both Ministers and others, will receiue the same with such reuerence as appertaineth, and conforme themselves thereunto euery man in that which him concerneth: Yet haue We thought it necessary, to make knowne by Proclamation Our authorizing of the same, And to require and enioyne all men, aswell Ecclesiasticall as Temporall, to conforme themselves vnto it, & to the practise thereof, as the onely publique forme of Seruicing of God, established and allowed to bee in this Realme. And the rather, for that all the learned men, who were there present, aswel of the Bishops as others, promised their conformity in the practise of it, onely making suit to Us, that some few might bee hoyned with for a time.

Wherefore We require all Archbishops, Bishops, and all other publique Ministers, aswell Ecclesiasticall as Ciuill, to doe their duties in causing the same to bee obeyed, & in punishing the offenders according to the Lawes of the Realme heretofore established, for the authorizing of the said Booke of Common Prayer. And Wee thinke it also necessary, that the said Archbishops and Bishops, doe each of them in his Prorince and Diocesse take order, That euery Parish doe procure to themselves within such time as they shall thinke good to limit, one of the said Bookes so explained. And last of all, Wee doe admonish all men, that hereafter they shall not expect nor attempt any further alteration in the Common and publique forme of Gods Seruice, from this which is now established, for that neither will Wee giue way to any to presume, that Our owne iudgement hauing determined in a matter of this weight, shall bee swayed to alteration by the frivolous suggestions of any light spirit: neither are We ignorant of the inconueniences that doe arise in Government, by admitting inuocation in things once settled by mature deliberation: And how necessary it is to vse constancy in the vpholding of the publique determinations of States, for that such is the vnguietnesse and vnsustainednesse of some dispositions, affecting euery yere new formes of things, as, if they should be followed in their vncostancie, would make all actions of States ridiculous and contemptible: whereas the steadfast maintaining of things by good aduice established, is the weale of all Common-wealths.

Given at Our Palace of Westminster the 5. day of March,
in the first yeere of Our Reigne of England, France,
and Ireland, and of Scotland the seuen and thirtieth.

God saue the King.

¶ The



The Preface.

There was neuer any thing by the wit of man so well deuised, or so sure established, which in continuance of time hath not been corrupted: as (among other things) it may plainly appeare by the Common prayers in the Church, commonly called Diuine seruice. The first originall and ground whereof if a man would search out by the ancient fathers, hee shall finde that the same was not ordained but of a good purpose, and for a great aduancement of godlinesse. For they so ordered the matter, that the whole Bible (or the greatest part thereof) should be read ouer once in the yere: intending thereby, that the Clergy, and specially such as were Ministers of the congregation, should (by often reading and meditation of Gods word) bee stirred vp to godlinesse themselves, and be more able to exhort others by wholesome doctrine, and to confute them, that were aduersaries to the truth. And further, that the people, by dayly hearing of holy Scripture read in the Church, should continually profit more and more in the knowledge of God, and bee the more inflamed with the loue of his true religion. But these many yeeres passed, this godly and decent order of the auncient fathers hath been so altered, broken, and neglected, by planting in vncertaine Stories, Legends, Responses, Verses, vaine repetitions, Commemorations, and Synovals, that commonly when any booke of the Bible was begunne, befoze thzee or foure Chapters were read out, all the rest were vntread. And in this sort, the booke of Esai was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read throughe. After a like sort were other books of holy Scripture bled. And mozeouer, whereas S. Paul would haue such language spoken to the people in the Church, as they might vnderstand and haue profit by hearing the same: the seruice in this Church of England (these many yeeres) hath been read in Latine to the people, which they vnderstood not: so that they haue heard with their eares onely, and their heart, spirit, and minde haue not been edified thereby. And furthermore, notwithstanding that the ancient fathers haue diuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: now

The Preface.

of late time a few of them haue becne dayly sayd, and oft repeated, and the rest utterly omitted. Moreover, the number and hardnesse of the rules called the Pie, and the manifold changings of the seruice was the cause, that to turne the booke onely was so hard and intricate a matter, that many times there was moze businesse to finde out what should be read, then to reade it when it was found out.

These inconueniences therfore considered, here is set forth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is drawen out a Kalender for that purpose, which is plaine and easie to be vnderstanded, wherein (so much as may be) the reading of holy Scriptures is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause bee cut off Anthemes, Responses, Inuitatories, and such like things as did breake the continuall course of the reading of the Scripture. Yet because there is no remedie, but that of necessitie there must be some rules, therfore certaine rules are here set forth, which as they be few in number, so they bee plaine and easie to bee vnderstanded. So that here you haue an order for prayer (as touching the reading of holy Scripture) much agreeable to the minde and purpose of the olde Fathers, and a great deale moze profitable and commodious then that which of late was vsed. It is moze profitable, because heere are left out many things, whereof some bee vntue, some vncertaine, some vaine and superstitious, and nothing is ordeined to bee read, but the very pure word of God, the holy Scriptures, or that which is evidently grounded vpon the same, and that in such a language and order, as is most easie and plaine for the vnderstanding both of the readers and hearers. It is also moze commodious, both for the shortnesse thereof, and for the plainenesse of the order, and for that the rules be few and easie. Furthermore, by this order, the Curates shall neede none other Bookes for their publique seruice, but this booke and the Bible. By the meanes whereof, the people shall not bee at so great charges for bookes, as in times past they haue beene.

And where heretofore there hath beene great diuersitie in saying and singing in Churches within this Realme, some following Sarisburie vse, some Hereford vse, some the vse of Bangor, some of Worke, and some of Lincolne: now from henceforth all the whole Realme shall haue but one vse. And if any will iudge this way moze painefull, because that all things must be read vpon the booke, whereas befoze by the reason of so often repetition, they could say
many

The Preface.

many things by heart: If those men will weigh their labour, with the profit and knowledge, which dayly they shall attaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost bee so plainly set forth, but doubts may rise in the vse and practise of the same: To appease all such diuersity, (if any arise) and for the resolution of all doubts concerning the maner how to vnderstand, doe, & execute the things contained in this booke: The parties that so doubt, or diuersly take any thing, shall alway resort to the Bishop of the Diocesse, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order bee not contrary to any thing contained in this booke. And if the Bishop of the Diocesse bee in any doubt, then he may send for the resolution thereof to the Archbishop.



THough it be appointed in the afore written Preface, that all things shall be read and sung in the Church in the English tongue, to the end that the Congregation may bee thereby edified: yet it is not meant, but when men say Morning and Euening prayer priuately, they may say the same in any language that they themselues doe vnderstand.

And all Priests and Deacons shall be bound to say dayly the Morning and Euening prayer, either priuately or openly, except they bee let by preaching, studying of diuinity, or by some other vrgent cause.

And the Curate that ministreth in euery parish Church or Chappel, being at home, and not being otherwise reasonably let, shall say the same in the parish Church or Chappell where he ministreth, and shall toll a bell thereto, a conuenient time before hee begin, that such as bee disposed, may come to heare Gods word, and to pray with him.

¶ Of



¶ Of Ceremonies, why so me be abolishe and some retained,



Of such Ceremonies as be vled in the Church, and haue had their beginning by the institution of man: some at the first were of godly intent and purpose deuised, and yet at length turned to vanitie and superstition: some entred into the Church by indiscreet deuotion, and such a zeale as was without knowledge, and for because they were winked at in the beginning, they grew dayly to more and more abuses, which not onely for their vnpromisable, but also because they haue much blinded the people, and obscured the glory of God, are worthy to bee cut away, and cleane reiected. Other, there be, which although they haue bene deuised by man, yet it is thought good to reserue them still, as well for a decent order in the Church (for the which they were first deuised) as because they pertain to edification, wherunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony in it selfe considered, is but a small thing: yet the wilfull and contemptuous transgression, and breaking of a common order and discipline, is no small offence before God.

Let all things bee done among you, saith S. Paul, in a seemely and due order. The appointment of the which order pertaineth not to priuate men: therefore no man ought to take in hand, nor presume to appoint or alter any publike or common order in Christs Church, except he be lawfully called and authorised thereunto.

And whereas in this our time, the mindes of men are so diuers, that some thinke it a great matter of conscience, to depart from a piece of the least of their Ceremonies, they bee so addicted to their old Customes and againe on the other side, some bee so newfangled, that they would inuolute all things, and so despise the old, that nothing can like them but that is new: it was thought expedient, not so much to haue respect how to please and satisfie either of these parties, as how to please God, and profite them both. And yet lest any man should be offended, whom good reason might satisfie, here be certaine causes rendered, why some of the accustomed Ceremonies bee put away, and some retained and kept still.

Some are put away, because the great exesse and multitude of them hath so increased in these latter dayes, that the burden of them was intolerable, wherof Saint Augustine in his time complained that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, then were the Jewes. And hee counselled, that such yoke and burthen should be taken away, as time would serue quietly to doe it.

But what would S. Augustine haue said, if he had seene the Ceremonies of late dayes vled among vs: wherunto the multitude vled in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so darke, that they did more confound and darken, then declare and set forth Christs benefites vnto vs.

And besides this, Christs Gospel is not a Ceremonial Law (as much of Moyses Law was) but it is a Religion to serue God, not in bondage of the figure or shadow, but in the freedom of the Spirit, being content onely with those ceremonies, which doe serue to a decent order, and godly discipline, and such as be apt to stirre by the dull minde of man, to the remembrance of his duty to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certaine Ceremonies was, that

Of Ceremonies.

that they were so farre abused, partly by the superstitious blindenesse of the rude and unlearned, and partly by the insatiable avarice of such as sought more their owne lucre, then the glory of God, that the abuses could not well be taken away, the thing remaining still. But now as concerning those persons, which peradventure will bee offended, for that some of the old Ceremonies are retained still: if they consider that without some Ceremonies, it is not possible to keepe any order, or quiet discipline in the Church, they shall easily perceiue iust cause to reforme their iudgements. And if they thinke much that any of the old doe remaine, and would rather haue al deuised anew: then such men, granting some Ceremonies conuenient to be had, surely where the olde may bee well vsed, there they cannot reasonably reprove the old, onely for their age, without behzaying of their owne folly. For in such a case, if they ought rather to haue reuerence vnto them for their antiquitie, if they will declare themselves to bee more studious of vnitie and concord, then of innovations and newfanglednesse, which (as much as may be, with the true setting forth of Christs religion) is alwayes to be eschewed. Furthermore, such shall haue no iust cause with the Ceremonies reserved to bee offended. For as those bee taken away which were most abused, and did burden mens consciences, without any cause: so the other that remaine, are retained for a discipline and order, which (vpon iust causes) may bee altered and changed, and therefore are not to bee esteemed equall with Gods Law. And moreover, they bee neither darke nor dumbe Ceremonies, but are so set forth, that euery man may vnderstand what they doe meane, and to what vse they doe serue. So that it is not like, that they in time to come, should be abused as other haue bene. And in these our doings we condemne no other Nations, nor prescribe any thing but to our owne people onely. For wee thinke it conuenient, that euery Countrey should vse such Ceremonies, as they shall thinke best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly liuing, without errour or superstition: And that they should put away other things, which from time to time they perceiue to be most abused, as in mens ordinances it often chanceth diuersly, in diuers Countreys.



The

¶ The Table and Kalender expressing
the order of Psalmes and Lessons to be said at
Morning and Euening prayer throughout the
yeere, (except certaine proper Feasts) as the
Rules following more plainly declare.

¶ The order how the Psalter is appoin-
ted to bee read.



he Psalter shalbe read througħ once euery Moneth,
and because that some moneths be longer then some
other be, it is thought good to make them euen by
this meanes. To euery Moneth shalbe appointed
(as concerning this purpose) iust thirty dayes.

And because Ianuary and March haue one day aboue the sayde
number, and February which is placed betweene them both, hath
onely xxviii. dayes: February shall borrow of either of the Moneths
(of Ianuary and March) one day: And so the Psalter which shall
be read in February, must begin at the last day of Ianuary, & end the
first day of March.

And whereas May, Iuly, August, October, and December haue
xxxi. dayes apiece: It is ordered that the same Psalmes shall bee
read the last day of the said Moneths, which were read the day be-
fore: So that the Psalter may begin againe the first day of the next
Moneth ensuing.

Now to know what Psalmes shall be read euery day, looke in the
Kalender the number that is appointed for the Psalmes, and then
finde the same number in this Table, and vpon that number shall you
see what Psalmes shalbe said at Morning and Euening prayer.

And where the Cxxx. Psalmes is diuided into xxii. portions, and
is ouerlong to bee read at one time: it is so ordered, that at one time
shall not be read aboue foure or fise of the sayd portions, as you shall
perceiue to be noted in this Table following.

And heere is also to bee noted, that in this Table and in all other
parts of the Seruice, where any Psalmes are appointed, the num-
ber is expressed after the great English Bible, which from the ix.
Psalmes, vnto the Cxlviii. Psalmes (following the diuision of the He-
brews) doth vary in number from the common Latine translation.

¶ The

¶ The order how the rest of holy Scripture (beside the Psalter) is appointed to bee read.

THe old Testament is appointed for the first Lessons at Morning and Euening Prayer, and shal be read through euery yeere once, except certaine bookes and chapters, which bee least edifying, and might best be spared, and therefore are left vnread.

The new Testament is appointed for the second Lessons at Morning and Euening Prayer, and shall be read ouer orderly euery yeere thrile, beside the Epistles and Gospels: except the Apocalyps, out of the which, there bee onely certaine Lessons appointed vpon diuers proper feasts.

And to know what Lessons shalbe read euery day, finde the day of the Moneth in the Kalender, and there yee shall perceiue the bookes and Chapters that shall be read for the Lessons both at Morning and Euening Prayer.

And heere is to bee noted, that whensoever there bee any proper Psalmes or Lessons appointed for the Sundayes, or for any feast, moouable or vnmoouable, then the Psalmes and Lessons appointed in the Kalender, shalbe omitted for that time.

Ye must note also, that the Collect, Epistle and Gospel, appointed for the Sunday, shall serue all the weeke after, except there fall some feast that hath his proper.

When the yeres of our Lord may be diuided into foure euen parts which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Psalmes and Lessons which serue for the xxiiij. day of February, shall be read againe the day following, except it be Sunday, which hath proper Lessons of the olde Testament, appointed in the table seruing to that purpose.

Also, wheresoeuer the beginning of any Lesson, Epistle, or Gospel, is not expressed, there yee must begin at the beginning of the Chapter.

And wheresoeuer is not expressed how far shall be read, there shall you reade to the end of the Chapter.

Item, so oft as the first Chapter of Saint Matthew is read either for Lesson or Gospell: ye shall begin the same at (The birth of Iesus Christ was on this wise, &c.) And the third Chapter of Saint Lukes Gospel, shall be read vnto (So that he was supposed to be the sonne of Ioseph.)



¶ Proper Lessons to bee read for the first Lessons, both at morning and Euening Prayer,
on the Sundayes throughout the yeere, and for
some also the second Lessons.

	Mattens.	Euensong
Sundayes of Aduent,		
The first.	Esai. i.	Esai. ii.
ii	b	xxiii
iii	xxb	xxvi
iiii	xxx	xxix
Sundaies after Christmas		
The first.	xxrbii	xxrbiii
ii	xli	xlvi
Sundayes after the Epiphanie.		
The first.	xlvi	xlvi
ii	li	liii
iii	lb	lvi
iiii	lbii	lviii
b	lxx	lxviii
Septuagesima.	Gene. i.	Gene. ii.
Sexagesima.	iii	vi
Quinquagesima.	ix	xii

Proper Lessons.

First Sunday in Lent.	Martens.	Evensong.
ii	Gene. xix.	Gene. xxii.
iii	xxvii	xxviii
iiii	xxix	xl
v	xl	xl
vi	Exod. iii	Exod. v.
Easter day.	ix.	x
i. Lesson.	Exod. xii.	Exod. xiii
ii. Lesson.	Rom. vi.	Acts ii

¶ Sundayes after Easter.

First Sunday	Num. xvi	Num. xxii
ii	xxiii	xxv
iii	Deut. iiii	Deut. v
iiii	vi	vii
v	viii	ix
Sunday after Ascension day.	Deut. xii.	Deut. xiii
Whitsunday.		
i. Lesson.	Deut. xvi	Wisdom. i.
ii. Lesson.	Acts. x.	Acts xix. It fortuned that while Apollo was at Co- rinth, &c.
	Then Peter opened his mouth, &c.	(unto) Af- ter these things.
Trinity Sunday		Josua. i.
i. Lesson.	Gen. xviii.	
ii. Lesson.	Mat. iii.	

Sundayes after Trinitie.

	Mattens.	Euenſong.
firſt	Jolua x.	Jolua xxiii.
ſi	Judg. iiii.	Judg. v.
iii	i. Sam. ii.	i. Sam. iii.
iiii	xii	xiii
v	xb	xbii
vi	ii. Sam. xii.	ii. Sam. xxi.
vii	xxii.	xxiii
viii	i. King. xiii.	i. King. xbv.
ix	xbiii	xix
x	xxi	xxii
xi	ii. Kings v.	ii. King. ix.
xii	x	xbiii
xiii	xix	xxiii
xiiii	Jerem. v.	Jerem. xxii.
xb	xxxb	xxxbi
xbi	Ezech. ii.	Ezech. xiiii.
xbii	xbi.	xbiii
xbiii	xx.	xxiiii
xix	Dan. iii.	Daniel vi.
xx	Joel. ii.	Mat. vi.
xxi	Abac. ii.	Proverb. i.
xxii	Proverb. ii.	Proverb. iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xb	xbi
xxvi	xbii	xix

¶ Proper

¶ Proper Lessons for holy dayes.

	Mattens.	Euenſong.
S. Andrew.	Proverb. xx.	Prou. xxi.
S. Thomas the Apoſtle.	xxiii	xxiii
Naſtiuitie of Chriſt.		
i. Leſſon.	Eſay ix.	Eſai. vii. God ſpake once a- gain to A- chaz &c. vnto the end.
ii. Leſſon.	Luke ii. (vn- to) And vnto men good will.	Titus iii. The kindnes and loue, &c. (vnto) fooliſh
S. Steuen.	Prou. xxviii.	Eccle. iiii.
i. Leſſon	Acts vi. & vii.	Acts vii. And whē xl. yeres were expired there appea- red vnto Mo- ſes, &c. (vnto)
ii. Leſſon,	Steuen full of faith and power, &c. (vnto) And when forty yeeres, &c.	Steuen full Eccleſ. bi.
S. Iohn.	Eccleſ. v.	Apoc. xxi.
i. Leſſon.	Apocal. i.	
ii. Leſſon		
Innocents day.	Jerem. xxxi.	wiſedome. i.
	(vnto) Moze- ouer I heard	
Circumciſiō.	Ephraim.	
i. Leſſon.	Genesis xvi.	Deu. x. (vnto)
ii. Leſſon.	Roman. ii.	And now Iſr Coloſ. ii.

Proper Lessons.

Epiphane. i. Lesson. ii. Lesson.	Mattens. Esay xl. Luk. iii. (vnto) So þ he was supposed to be the sonne of Ioseph.	Euen song. Esay xlix. Joh. ii. (vnto) After this hee went to Ca- pernaum.
Conuerſion of S. Paul. i. Lesson. ii. Lesson.	Wisdomes b. Acts xxii (vn- to) They heard him.	Wisdomes bi. Acts xxvi.
Purification of the Virgin Mary. S. Matthias Annunciatio of our Lady. Wednesday a- fore Easter. Thursday a- fore Easter. Good Friday. Easter Euen. Sunday in Easter weeke. i. Lesson. ii. Lesson. Tuesday in Easter weeke. i. Lesson. ii. Lesson.	Wisdomes ix. Wisdomes xix. Eccle. ii. Osee xiii. Dan. ix. Gene. xxii. Zacha. ix. Exod. xvi. Matt. xxviii. Exod. xx. Luke 24. vnto And behold, two of them.	Wisdomes xii. Eccle. i. Eccle. iii. Osee. xiiii. Jerem. xxxi. Esay liii. Exod. xlii. Exod. xvii. Acts. iii. Exod. xxxii. i. Cor. xv.

Proper Lessons.

	Mattens.	Euenfong.
S. Marke.	Eccle. iiii.	Eccles. v.
Philip and Jacob.	Eccle. vii.	Eccles. ix.
Ascension day	Deut. x.	ii. King. ii.
Monday in Whitsun- weeke.		
i. Lesson.	Gen. xi. (vnto) These are the generations of Sem.	Num. xi. Ga- ther vnto me 70. men, &c. (vnto) Moses & the Elders returned.
ii. Lesson.	i. Cor. xii.	
Tuesday in Whitsun- weeke.	i. Sam. xix. David came to Samuel to Rama, &c.	Deut. xxx.
S. Barnabe.	Eccle. x.	
i. Lesson.	Acts. xiiii.	Eccle. xii.
ii. Lesson.		Act. xv. (vnto) After certain dayes.
S. Joh. Bap.	Mal. iiii.	Mal. iiii.
i. Lesson.	Matth. xiii.	Matth. xiiii.
ii. Lesson.		(vnto) When Jesus heard.
S. Peter.	Ecclus. xv.	Ecclu. xix.
i. Lesson.	Actes iii.	Actes iiii.
ii. Lesson.	Ecclus. xxi.	Ecclus. xxii.
S. James.		
S. Bartho-		
lomew.	xxv.	xxix.

Proper Lessons.

S. Mat-
thew.
S. Michael.
S. Luke.

Mattens.
Ecclus. 35.
xxxix.
Ecclus. li.

Euen song.
Ecclus. 38.
xlvi.
Job. i.

Simon and
Jude.
All Saints.
i. Lesson.

Job 24. 25.

xlvi.

Wisdoms 3.
(vnto) Blessed
is rather the
barren.

Wisdoms 5.
(vnto) His
iealousie also

ii. Lesson.

Hebr. xi. xii.
Saints by
faith, (vnto)
If ye indure
chastening.

Apocal. 19.
(vnto) And
I saw an
Angel stand.

¶ Proper Psalmes on certaine dayes.

Christmas
day.

Mattens.
Psal. {
xix.
xlv.
lxxv.

Euen song.
Psal. {
89
110
132.

Easter day.

ii
lvi
Cxi.

Cxiii
Cxiiv
Cxbii.

Ascension
day.


viii.
xv
xxi.

xxiii
lxbii
Cviii

Whitsunday.

xlv
xlvii.

Ciii.
Cxlvi.


¶ These to be obserued for holy dayes,
and none other.

That is to say: All Sundayes in the yere. The dayes of the feastes of the Circumcision of our Lord Iesus Christ. Of the Epiphany. Of the Purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed Virgin. Of S. Marke the Euangelist. Of S. Philip and Iacob the Apostles. Of the Ascension of our Lord Iesus Christ. Of the Nativity of S. John Baptist. Of S. Peter the Apostle. Of S. James the Apostle. Of S. Bartholomew the Apostle. Of S. Matthew the Apostle. Of S. Michael the Archangel. Of S. Luke the Euangelist. Of S. Simon & Jude the Apostles. Of All Saints. Of S. Andrew the Apostle. Of S. Thomas the Apostle. Of the Nativity of our Lord. Of S. Stephen the Martyr. Of S. John the Euangelist. Of the holy Innocents. Monday and Tuesday, in Easter weeke, Monday and Tuesday, in Whitsun weeke.

¶ A rule to know when the Terme be-
ginneeth and endeth.

Be it knowen, that Easter Terme beginneth alwaies the 18. day after Easter, reckoning Easter day for one: and endeth the Monday next after the Ascension day.

Trinity Terme beginneth 12. dayes after Whitsunday, and continueth 19. dayes.

Michaelmas Terme beginneth the 9. or 10. day of October, and endeth the 28. or 29. day of Nouember.

Hilary Terme beginneth the 23. or 24. day of January, and endeth the 12. or 13. day of february.



¶ The order where Morning
and Euening prayer shall be
used and said.

THe Morning and Euening prayer shall
be vsed in the accustomed place of the
Church, Chappell, or Chancell, except
it shall bee otherwise determined by
the Ordinary of the place: And the
Chancels shall remaine as they haue done in times past.

And here is to be noted, that the Minister at the
time of the Communion, prayer, and at other times
in his Ministration, shall vse such ornaments in the
Church, as were in vse by authority of Parliament, in
the second yeere of the reigne of King EDWARD
the sixt, according to the Act of Parliament in that
case made and prouided.

¶ An



¶ An order for Morning prayer,
daily thorowout the yeere.

AT the beginning both of Morning prayer, and likewise of
Euening prayer, the Minister shall reade with a loude
voyce some one of these sentences of the Scriptures that fol-
low. And then shall he say that which is written after the
said Sentences.

AT what time soeuer a sinner doeth re- Ezek. 18.
pent him of his sinne from the bottome
of his heart, I will put out all his wic-
kednesse out of my remembrance, saith
the Lord.

I doe know mine own wickednesse, Psal. 51.
and my sinne is alway against me.

Turne thy face away from our sinnes (O Lord) and Psal. 51.
blot out all our offences.

A sorrowfull spirit is a sacrifice to God : despise not Psal. 51.
(O Lord) humble and contrite hearts.

Rent your hearts, and not your garments, and Ioel. 2.
turne to the Lord your God, because hee is gentle and
mercifull, he is patient, and of much mercy, and such a
one that is sorry for your afflictions.

To thee (O Lord God) belongeth mercy and for- Dan. 9.
giuenesse, for we haue gone away from thee, and haue
not hearkened to thy voyce, whereby we might walke
in thy Lawes which thou hast appointed for vs.

Morning prayer.

Jerem. 10. Correct vs (O Lord) and yet in thy iudgement, not in thy fury, lest we should be consumed and brought to nothing.

Matth. 3. Amend your liues, for the Kingdome of God is at hand.

Luke 15. I will goe to my father, and say to him, father, I haue sinned against heauen, and against thee: I am no more worthy to be called thy sonne.

Psal. 143. Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

1. John 1. If we say that wee haue no sinne, wee deceiue our selues, and there is no trueth in vs.

Dearely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifold sinnes and wickednesse, and that wee should not dissemble nor cloake them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that wee may obtaine forgiveness of the same, by his infinite goodnesse and mercy. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought we most chiefly so to doe, when we assemble and meet together, to render thanks for the great benefits that we haue receiued at his hands, to set forth his most worthy praise, to heare his most holy word, and to aske those things which be requisite and necessary, as well for the body as the soule. Wherefore I pray and beseech you as many as be here present, to accompany mee with a pure heart and humble voice, vnto the Throne of the heauenly grace, saying after me.

Morning prayer.

¶ A generall Confession to be said of the whole Congregation after the Minister kneeling.

A Almighty and most mercifull Father, we haue erred and strayed from thy wayes like lost sheepe, we haue followed too much the deuices and desires of our owne hearts, we haue offended against thy holy lawes, we haue left vndone those things which wee ought to haue done, And we haue done those things which wee ought not to haue done, And there is no health in vs: But thou, O Lord, haue mercy vpon vs miserable offenders, Spare thou them, O God which confesse their faults, Restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Iesour Lord; And grant, O most mercifull Father, for his sake, that we may hereafter liue a godly righteous and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of sinnes, to bee pronounced by the Priest alone.

A Almighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednesse and liue, and hath giuen power and commandement to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: he pardoneth and absoluech all them which truly repent, and unfeignedly beleue his holy Gospel. Wherefore we beseech him to grant vs true repentance and his holy Spirit, that those things may please him which we doe at this present; and that the rest of our life hereafter may bee pure and holy, so that at the last we may come to his eternall ioy through Iesus Christ our Lord.

The people shall answer, Amen.

¶ Then

Morning prayer.

¶ Then shall the Priest begin to say.



Our Father which art in heauen, Hal-
lowed be thy Name. Thy kingdome come.
Thy will be done in earth as it is in hea-
uen. Giue vs this day our dayly bread.
And forgive vs our trespasses, as we for-
give them that trespass against vs. And lead vs not
into temptation: but deliuer vs from euill: for thine is
the kingdome, the power and the glory, for euer and
euer. Amen.

¶ Then likewise he shall say.

Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

God make speed to saue vs.

Answer.

Lord make haste to helpe vs.

Priest.

Glory be to the Father, and to the Sonne: and to
the holy Ghost.

As it was in the beginning, is now, and euer shall
be: world without end. Amen.

Praise ye the Lord.

Then shall be said or sung this Psalm following.

Venite ex-
ultemus
Domino.
Psal. 95.



Come let vs sing vnto the Lord: let vs heartily
reioyce in the strength of our saluation.

Let vs come before his presence with
thankesgiuing: and shew our selues glad in
him with Psalmes.

For the Lord is a great God: and a great King aboue
all gods.

In his hand are all the corners of the earth: and the
strength of the hills is his also.

The

Morning prayer.

The Sea is his, and he made it: and his hands prepared the dry land.

¶ Come, let vs worship, and fall downe: and kneele before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if yee will heare his voyce harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proued me, and saw my workes.

Forty yeeres long was I grieved with this generation, and sayd: It is a people that doe erre in their hearts, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glozy be to the Father, &c. As it was in the &c.

¶ Then shall follow certaine Psalmes in order, as they be appointed in a Table made for that purpose, except there bee proper Psalmes appointed for that day. And at the end of euery Psalmethorowout the yeere, and likewise in the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shall be repeated. Glozy be to the Father, &c.

As it was in the beginning, &c.

¶ Then shall be read two Lessons distinctly with a loud voice, that the people may heare. The first of the Olde Testament, the second of the New, like as they be appointed in the Kalender, except there bee proper Lessons assigned for that day. The Minister that readeth the Lesson, standing and turning him so, as he may best be heard of all such as be present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like: as is appointed in the Kalender. And in the end of euery Chapter, hee shall say,

Here.

Morning prayer.

Here endeth such a Chapter of such a booke.

¶ And to the end the people may the better heare, in such places where they doe sing, there shall the Lessons be sung in a plaine tune, after the manner of distinct reading: and like wise the Epistle and Gospel. After the first Lesson shall follow *Te Deum laudamus*, in English, dayly throughout the whole yeere.

*Te Deum
laudamus.*



Ve praise thee, O God: wee know ledge thee to be the Lord.

All the earth doth worship thee: the fa- ther euerlasting.

To thee all Angels cry aloud: the hea- uens and all the powers therein.

To thee Cherubin, & Seraphin: continually do cry, Holy, holy, holy: Lord God of Sabbaoth.

Heauen & earth are full of the Maiestie: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doeth knowledge thee.

The Father of an infinite Maiestie.

Thine honourable, true: and onely Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the euerlasting Sonne of the Father.

When thou tookest vpon thee to deliuer man: thou didst not abhorre the Virgins wombe.

When thou hadst ouercome the sharpnesse of death: thou diddest open the Kingdome of heauen to all be- lieuers.

Thou sittest at the right hand of God: in the glory of the Father.

We beleue that thou shalt come: to be our Judge.

Wee therefore pray thee helpe thy seruants: whom thou

Morning prayer.

thou hast redeemed with thy precious blood.

Make them to bee numbred with thy Saints: in glory everlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for ever.

Day by day: we magnifie thee.

And we worship thy Name: ever world without end.

Wouchsafe (O Lord:) to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let me neuer be confounded.

¶ Or this Canticke. Benedicite omnia opera, &c.

O All ye works of the Lord, blesse ye the Lord: praise him and magnifie him for ever.

O yee Angels of the Lord, blesse ye the Lord: praise him and magnifie him for ever.

O yee heauens, blesse ye the Lord: praise him and magnifie him for ever.

O yee waters that be aboue the firmament, blesse ye the Lord: praise him and magnifie him for ever.

O all yee powers of the Lord, blesse ye the Lord: praise him and magnifie him for ever.

O ye Sunne and Moone, blesse ye the Lord: praise him and magnifie him for ever.

O ye Stars of heauen, blesse ye the Lord: praise him and magnifie him for ever.

O yee howes and deaw, blesse ye the Lord: praise him and magnifie him for ever.

O yee windes of God, blesse ye the Lord: praise him and magnifie him for ever.

O yee fire and heate, blesse ye the Lord: praise him and magnifie him for ever.

O yee

Morning prayer.

O yee winter and Summer, blesse yee the Lord: praise him and magnifie him for euer.

O yee dewes and frosts, blesse ye the Lord: praise him and magnifie him for euer.

O yee frost and cold, blesse yee the Lord: praise him and magnifie him for euer.

O ye ice and snow, blesse yee the Lord: prayse him and magnifie him for euer.

O yee nights and dayes, blesse yee the Lord: prayse him and magnifie him for euer.

O ye light and darkenesse, blesse ye the Lord: prayse him and magnifie him for euer.

O ye lightnings and clouds, blesse ye the Lord: praise him and magnifie him for euer.

O let the earth blesse the Lord: yea, let it praise him and magnifie him for euer.

O ye mountaines and hils, blesse ye the Lord: praise him and magnifie him for euer.

O all yee greene things vpon the earth, blesse ye the Lord: praise him and magnifie him for euer.

O ye welles, blesse ye the Lord: praise him and magnifie him for euer.

O yee seas and floods, blesse ye the Lord: praise him and magnifie him for euer.

O ye whales, and all that moue in the waters, blesse ye the Lord: praise him and magnifie him for euer.

O all ye fowles of the ayre, blesse ye the Lord: praise him and magnifie him for euer.

O all ye beasts and cattell, blesse ye the Lord: praise him and magnifie him for euer.

O ye children of men, blesse ye the Lord: praise him and magnifie him for euer.

O let Israel blesse the Lord: praise him and magnifie him for euer.

O yee Priests of the Lord, blesse yee the Lord: praise him

Morning prayer.

him and magnifie him for euer.

O ye seruants of the Lord, blesse yee the Lord: praife him and magnifie him for euer.

O ye spirits and soules of the righteous, blesse ye the Lord: praife him and magnifie him for euer.

O yee holy and humble men of heart, blesse yee the Lord: praife him and magnifie him for euer.

O Ananias, Azarias, and Misael, blesse ye the Lord: praife him and magnifie him for euer.

Glozy be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ And after the second Lesson, shall be vsed and said Benedictus in English, as followeth.

Blessed bee the Lord God of Israel: for he hath visited and redeemed his people. *Benedictus. Luk. 1. 16.*

And hath raised vp a mighty saluation for vs: in the house of his seruant Dauid.

As hee spake by the mouth of his holy Prophets: which haue beene since the world began.

That wee should bee saued from our enemies: and from the hands of all that hate vs.

To performe the mercy promised to our forefathers: and to remember his holy covenant.

To performe the oath which he sware to our forefather Abraham: that he would giue vs.

That wee being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou Childe shalt bee called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercy of our God: whereby the day

Morning prayer.

Day-spring from on high hath visited vs.

To giue light to them that sit in darknesse, and in the shadow of death: and to guide our feet into the way of peace.

Glozy be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Or this C. Psalme. Iubilare Deo.

O Bee ioyfull in the Lord all yee lands: serue the Lord with gladnesse, and come befoze his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

O goe your way into his gates with thanksgiuing, and into his Courts with prayse: bee thankfull vnto him, and speake good of his Name.

For the Lord is gracious, his mercy is euermore lasting: & his truth endureth from generation to generation.

Glozy be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then shall be said the Creed by the Minister, and the people standing.

I Beleeue in God the Father Almighty, maker of heauen and earth: and in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgine Mary, suffered vnder Ponce Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose againe from the dead, he ascended into heauen, and sitteth on the right hand of God the Father Almighty, from thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life euermore lasting. Amen.

¶ And

Morning prayer.

¶ And after that, these prayes following, as well at Euening as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing with a loud voyce.

The Lord be with you.

Answer.

And with thy spirit.

Priest.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clearkes and people shall say the Lords prayer in English with a loud voyce.

O Our father which art in heauen, &c.

¶ Then the Minister standing vp, shall say.

O Lord shew thy mercy vpon vs.

Answer.

And grant vs thy saluation.

Priest.

O Lord saue the King.

Answer.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousness.

Answer.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people.

Answer.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answer.

Because there is none other that fighteth for vs, but onely thou, O God.

D

Priest.

Morning prayer.

Priest.

God make cleane our hearts within vs.

Answer.

And take not thy holy Spirit from vs.

¶ Then shall follow three Collects. The first of the day, which shall be the same that is appoynted at the Communion. The second for peace. The third for grace to liue well, And the two last Collects shall neuer alter, but daily be sayd at Morning prayer throughout all the yeere, as followeth.

¶ The second Collect for peace.

O God, which art Authoz of peace, and loue of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome, defend vs thy humble seruants in all assaults of our enemies, that wee surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord.

¶ The third Collect for grace.

O Lord our heavenly father, Almighty and everlasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mightie power, and grant that this day we fall into no sinne, neither runne into any kinde of danger: but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord. Amen.

¶ An



¶ An order for Euening prayer throughout the yeere.

¶ The Priest shall say.



Our Father which art in heauen, Hallow
ed bee thy Name. Thy kingdome come.
thy will be done in earth, as it is in hea
uen. Giue vs this day our daily bread.
And forgieue vs our trespasses, as wee for
giue them that trespasse against vs. And lead vs not
into temptation: But deliuer vs from euill. For thine
is the kingdome, the power and the glory, for ever and
ever. Amen.

¶ Then likewise he shall say.

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to saue vs.

Answer.

O Lord make haste to helpe vs.

Priest.

Glory be to the father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Praise ye the Lord.

¶ Then the Psalmes in order, as they bee appointed in the
Table for Psalmes, except there bee proper Psalmes ap
pointed for that day. Then a Lesson of the Old Testa
ment, as is appointed likewise in the Kalender, except there
be proper Lessons appointed for that day. After that,
Magnificat in English, as followeth.

Euening prayer.

*Magnificat.
Luke 1.*



My soule doth magnifie the Lord: and my spirit hath reioiced in God my Saviour. For hee hath regarded: the lowlinesse of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mightie hath magnified me: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

Hee hath shewed strength with his arme: hee hath scattered the proud in the imagination of their hearts.

Hee hath put downe the mightie from their seate: and hath exalted the humble and mecke.

Hee hath filled the hungry with good things: and the rich he hath sent emptie away.

Hee remembz ing his mercy, hath holpen his seruant Israel: as hee promised to our forefathers, Abraham, and his seede for ever.

Glozy be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Or else this Psalm.

*Cantate
Domino.
Psalm. 98.*



Sing vnto the Lord a new song: for hee hath done marueilous things.

With his owne right hand, and with his holy arme hath he gotten himselfe the victorie.

The Lord declared his saluation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the endes of the world haue seene the saluation of our God.

Shew your selues loyfull vnto the Lord, all ye lands: sing, reioyce, and giue thanks.

Praise the Lord vpon the Harpe: sing to the Harpe with a Psalm of thanksgiuing.

With

Euening prayer.

With Trumpets also and Shauimes: O shew your
selues ioyfull before the Lord the King.

Let the Sea make a noyse, and all that therein is:
the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills bee
ioyfull together before the Lord: for he is come to iudge
the earth.

With righteousnesse shall hee iudge the world: and
the people with equity.

Glozy be to the Father, and to the Sonne, and to the
holy Ghost.

As it was in the beginning, is now and euer shall
be: world without end. Amen.

¶ Then a Lesson of the new Testament. And after that,
Nunc dimittis in English, as followeth.

Lord, now lettest thou thy seruant depart in
peace: according to thy word.

*Nunc di-
mittis.*

For mine eyes haue seene thy saluation.

Luke 2.29

which thou hast prepared: before the face of all
people.

To be a light to lighten the Gentiles: and to be the
glory of thy people Israel.

Glozy be to the Father, and to the Sonne: and to the
holy Ghost.

As it was in the beginning, is now and euer shall
be: world without end. Amen.

Or else this Psalm.

God be mercifull vnto vs, and blesse vs: and
shew vs the light of his countenance, and bee
mercifull vnto vs.

*Deus mis-
reatur.
Psal. 67.*

That thy way may be knownen vpon earth: thy sa-
uing health among all nations.

Let the people praise thee, O God: yea, let all the
people praise thee.

O let the Nations reioyce and bee glad: for thou
shalt

Euening prayer.

shall iudge the folke rightcoufly, and gouerne the Nations vpon earth,

Let the people praise thee O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glozy be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

¶ Then shall follow the Creed with other prayers, as is before appointed at Morning prayer, after *Benedictus*, and with three Collects. First of the day. The second for peace. The third for ayde against perils: as hereafter followeth: which two last Collects shall bee dayly sayd at Euening prayer, without alteration.

¶ The second Collect at Euening prayer.

O God, from whom all holy desires, all good counsels, and all iust workes doe proccede: giue vnto thy seruants that peace which the world cannot giue, that both our hearts may be set to obey thy Commandements, and also that by thee wee being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Iesus Christ our Saviour. Amen.

¶ The third Collect for ayde against all perils.

L ighten our Darkenesse, we beseech thee, O Lord, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Saviour Iesus Christ. Amen.

In the Feasts of Christmas, the Epiphanie, S. Matthe, Easter, the Ascension, Pentecost. S. Iohn Baptist, S. Iames, S. Bartholomew, S. Matthew, S. Simon and Iude, S. Andrew, and Trinitie Sunday, shall bee sung or said immediatly after *Benedictus*, this confession of our Christian faith.

Qui unque vult.

WHosoever will be saued: before all things it is necessary that hee hold the Catholike faith.

Which faith except every one doe keepe whole and vndefiled, without doubt hee shall perish everlastingly.

And the Catholike faith is this: that wee worship one God in Trinitie and Trinitie in Unitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the Majesty coeternall.

Such as the Father is, such is the Sonne, and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not thre eternals: but one eternall.

As also there are not thre incomprehensibles, nor thre vncreated: but one vncreated, and one incomprehensible.

Quicumque vult.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they be not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge every person by himselfe to be God and Lord.

So are wee forbidden by the Catholike Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinitie; none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all things, as is aforesaid: the unitie in Trinitie, and the Trinity in unitie is to be worshipped.

He therefore that will be saved: must thus thinke of the Trinitie.

Furthermore it is necessary to everlasting saluation: that hee also beleue rightly in the incarnation of our Lord Jesus Christ,

For

Quicumque vult.

For the right faith is, that we beleue and confesse :
that our Lord Iesus Christ, the Sonne of God, is God
and man.

God of the substance of the Father, begotten before
the worldes : and man of the substance of his mother,
borne in the world.

Perfect God, and perfect man: of a reasonable soule,
and humane flesh subsisting.

Equall to the Father, as touching his Godhead :
and inferiour to the Father, touching his manhood.

Who although hee bee God and man : yet hee is not
two, but one Christ.

One, not by conuersion of the Godhead into flesh :
but by taking of the manhood into God.

One altogether, not by confusion of substance : but
by vnitie of person.

For as the reasonable soule and flesh is one man : so
God and man is one Christ.

Who suffered for our saluation : descended into hell,
rose againe the third day from the dead.

Hee ascended into heauen, hee sitteth on the right
hand of the Father, God Almighty: from whence hee
shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with
their bodies: and shall giue an account for their owne
workes.

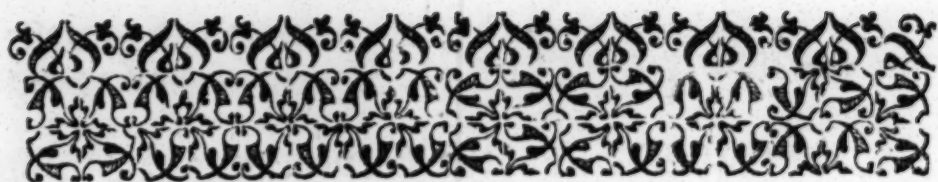
And they that haue done good, shall goe into life e-
uerlasting: and they that haue done euill into euerla-
sting fire.

This is the Catholike faith : which except a man
beleue faithfully he cannot be saued.

Glozy be to the Father, &c. As it was in the &c.

*Thus endeth the order of Morning and Euening
prayer throughout the whole yeere.*

¶ Here



¶ Here followeth the Letanie, to bee vsed
vpon Sundayes, Wednesdayes, and Fridayes,
and at other times when it shall be comman-
ded by the Ordinary.



O God the father of heauen: haue mer-
cy vpon vs miserable sinners.

O God the Father of heauen, haue mercie
vpon vs miserable sinners.

O God the Sonne redeemer of the
world: haue mercy vpon vs, misera-
ble sinners.

O God the Sonne Redeemer of the world: haue mercie
vpon vs miserable sinners.

O God the holy Ghost proceeding from the father
and the Sonne: haue mercie vpon vs miserabl sin-
ners.

O God the holy Ghost proceeding, from the Father and
the Sonne: haue mercie vpon vs miserable sinners.

O holy, blessed, and glorious Trinity, thzee persons
and one God: haue mercie vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and
one God: haue mercie vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of
our forefathers, neither take thou vengeance of our
sinnes: spare vs good Lord, spare thy people whom
thou hast redeemed with thy most precious blood, and
be not angry with vs for euer.

Spare vs good Lord:

From all euill and mischiese, from sinne, from the
crafts

The Letanie.

crafts and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnes of heart, from pride, vaine glorie, and hypocrisie, from enuie, hatred, and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh & the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence and famine, from battell and murther, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuy conspiracy, from all false doctrine and here sie, from hardnesse of heart, and contempt of thy word and Commandement.

Good Lord deliuer vs.

By the mysterie of thy holy Incarnation, by thy holy Natinitie and Circumcision, by thy Baptisme, fasting, and Temptation.

Good Lord deliuer vs.

By thine agony and bloody sweat, by thy Crosse, and Passion, by thy precious Death and Buriall, by thy glorious resurrection and ascension, and by the coming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Iudgement.

Good Lord deliuer vs.

Wee sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That

The Letanie.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy Seruant Charles, our most gracious King and Governour.

We beseech thee to heare vs good Lord.

That it may please thee to rule his heart in thy faith, feare, and loue, and that hee may euermore haue affiance in thee, and ever seeke thy honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to be his defender and keeper, giuing him the victorie ouer all his enemies.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and preserue our gracious Queene Marie, Prince Charles, Ladie Mary, Fredericke the Prince Elector Palatine, and the Lady Elizabeth his wife, with their Princely issue.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishops, Pastors, & Ministers of the Church, with true knowledge and vnderstanding of thy Word, and that both by their preaching and liuing, they may set it forth, and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the Counsell, and all the Nobilitie, with grace wisdom and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and keepe the Magistrates, giuing them grace to execute Justice, and to maintaine trueth.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and keepe all thy people.

We beseech thee to heare vs good Lord.

. That

The Lertany.

**That it may please thee to giue to all Nations,
vnity, peace, and concord.**

We beseech thee to heare vs good Lord.

**That it may please thee to giue vs an heart to loue
and dread thee, and diligently to liue after thy Com-
mandements.**

We beseech thee to heare vs good Lord.

**That it may please thee to giue to all thy people
increase of grace, to heare meekely thy word, and
to receiue it with pure affection, and to bring forth
the fruites of the Spirit.**

We beseech thee to heare vs good Lord.

**That it may please thee to bring into the way of
trueth, all such as haue erred, and are deceiued.**

We beseech thee to heare vs good Lord.

**That it may please thee to strengthen such as doe
stand, and to comfort and helpe the weake hearted,
and to raise vp them that fall, and finally to beat down
Satan vnder our feete.**

We beseech thee to heare vs good Lord.

**That it may please thee to succour, helpe and com-
fort, all that be in danger, necessitie, and tribulation.**

We beseech thee to heare vs good Lord.

**That it may please thee to preserve all that trauell
by land or by water, all women labouring of child, all
sicke persons and young children, and to shew thy pity
vpon all prisoners and captiues.**

We beseech thee to heare vs good Lord.

**That it may please thee to defend and provide for
the fatherlesse children and widowes, and all that be
desolate and oppressed.**

We beseech thee to heare vs good Lord.

**That it may please thee to haue mercie vpon all
men.**

We beseech thee to heare vs good Lord.

That

The Lctany.

That it may please thee, to forgive our enemies, persecutors and slanderers, and to turne their hearts,

We beseech thee to heare vs good Lord.

That it may please thee, to giue and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs true repentance, to forgive vs all our sinnes, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy Word,

We beseech thee to heare vs good Lord.

Sonne of God: we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

O Lambe of God, that takest away the sinnes of the world.

Grant vs thy peace.

O Lambe of God, that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation.

But deliuer vs from euill. Amen.

The Versicle.

O Lord deale not with vs after our sinnes.

Answer.

The Letany.

Answer.

Neither reward vs after our iniquities.

¶ Let vs pray.

O God mercifull father, that despisest not the sighing of a contrite heart, nor the desire of such as bee sorrowfull, mercifully assist our prayers that wee make before thee, in all our troubles and aduersities, whensoever they oppresse vs: and graciously heare vs, that those euils which the craft and subtilty of the deuell or man worketh against vs, be brought to nought, and by the providence of thy goodnesse they may be dispersed, that wee thy seruants, being hurt by no persecutions, may evermore giue thanks vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God, wee haue heard with our eares, and our fathers haue declared vnto vs, the noble workes that thou diddest in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glozy bee to the father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be, world without end. Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgie the finnes of thy people.

Faour

The Lcany.

Favourably with mercy heare our prayers.

O Sonne of David haue mercy vpon vs.

Both now and euer bouchsafe to heare vs, O Christ.

Graciously heare vs O Christ: graciously heare vs, O Lord Christ.

The Versicle.

O Lord let thy mercy be shewed vpon vs.

Answer.

As we doe put our trust in thee.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake, turne from vs all those euils that wee most righteously haue deserued: and grant that in all our troubles wee may put our whole trust and confidence in thy mercie, and euermore serue thee in holinesse and purenesse of liuing, to thy honour and glory, through our onely Mediatour and Advocate Iesus Christ our Lord, Amen.

¶ A prayer for the Kings Maiestie.

O Lord our heauenly Father, High and Mighty, King of Kings, Lord of Lords, the onely ruler of Princes, which doest from thy Throne behold all the dwellers vpon earth, most heartily wee beseech thee with thy fauour to behold our most gracious Soueraigne Lord King Charles, and so replenish him with the grace of thy holy Spirit, that hee may alway incline to thy will, and walke in thy way: endue him plenteously with heauenly gifts, grant him in health and wealth long to liue, strengthen him, that hee may vanquish and overcome all his enemies, and finally
after

The Letany.

after this life, hee may attaine everlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

¶ A prayer for the Queene, Prince, Lady Mary, Frederick the Lady Elizabeth, and their children.

A Almighty God, which hast promised to bee a Father of thine Elect, and of their seede, wee humbly beseech thee to blesse our most gracious Queene Mary, Prince Charles, the Ladie Mary, Fredericke the Prince Elector Palatine, the Lady Elizabeth his wife, and their Princely issue: Endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happines, and bring them to thine everlasting Kingdome, through Iesus Christ our Lord. Amen.

A Almighty and everlasting God, which onely workest great meruesles, send downe vpon our Bishops and Curates, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truely please thee, powre vpon them the continuall dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediatour Iesus Christ. Amen.

¶ A Prayer of Chrysostome.

A Almighty God, which hast giuen vs grace at this time with one accord, to make our common supplications vnto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may bee most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life everlasting. Amen.

The Letany.

2. Corinthians 13.

The grace of our Lord Jesus Christ, and the loue of God, and the fellowship of the holy Ghost, bee with vs all for euermore. Amen.

¶ For raine if the time require.

O God heauenly Father, which by thy Sonne Jesus Christ hast promised to all them that seeke thy Kingdome, and the righteousnesse thereof, all things necessary to their bodily sustenance: Send vs, wee beseech thee, in this our necessitie, such moderate raine and showres, that wee may receiue the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

¶ For faire weather.

O Lord God, which for the sinne of man diddest once drowne all the world, except eight persons, and afterwarde of thy great mercie diddest promise neuer to destroy it so againe: wee humbly beseech thee, that although wee for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance thou wilt send vs such weather, whereby we may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory through Jesus Christ our Lord, Amen.

¶ In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doeth fall, the earth is fruitfull, beastes increase.

The Letany.

crease and fishes doe multiply : behold, we beseech thee, the afflictions of thy people, and grant that the scarcitie and dearch (which wee doe now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour. &c.

¶ In the time of warre.

O Almighty God King of all Kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to bee mercifull to them that truly repent : saue and deliuer vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that wee being armed with thy defence, may bee preserved euermore from al perils, to glorifie thee, which art the onely giuer of all victorie, through the merites of thy only Sonne Iesus Christ our Lord.

¶ In the time of any common plague or sicknesse.

O Almighty God, which in thy wrath, in the time of King Dauid, diddest slay with the plague of pestilence threescore and tenne thousand, and yet remembering thy mercy diddest saue the rest : haue pitie vpon vs miserable sinners, that now are visited with great sicknesse and mortalitie, that like as thou diddest then command thine Angel to cease from punishing : so it may now please thee to withdraw from vs this plague and grievous sicknesse, through Iesus Christ our Lord, Amen.

The Lctany.

O God, whose nature and property is euer to haue mercy and to forgiue, receiue our humble petitions: and though we be tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christs sake, our onely Mediatour and Aduocate. Amen.

¶ A thanksgiuing for Raine.

O God our heauenty Father, who by thy gracious prouidence, doest cause the former and the latter Raine to descend vpon the earth, that it may bring forth fruit for the vse of man: wee giue thee humble thanks, that it hath pleased thee in our greatest necessitie to send vs at the last a ioyfull Raine vpon thine Inheritance, and to refresh it when it was drie, to the great comfort of vs thy vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord. Amen.

¶ A Thanksgiuing for faire weather.

O Lord God, who hast iustly humbled vs by thy late plague of immoderate Raine and waters, and in thy mercy hast relieved and comforted our soules by this seasonable and blessed change of weather: wee praise and glorifie thy holy Name for this thy mercie, and will alwayes declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord. Amen.

¶ A Thanksgiuing for plentie.

O Most mercifull Father, which of thy gracious goodnesse, hast heard the deuout prayers of thy Church,

The Letany.

Church, and turned our dearth and scarcitie into cheapnesse and plenty: wee giue thee humble thankses for this thy speciall bounty, beseeching thee to continue this thy louing kindnesse vnto vs, that our land may yeelde vs her fruits of increase, to thy glory and our comfort, through Iesus Christ our Lord. Amen.

¶ A Thankesgiuing for peace and victory.

O Almighty God, which art a strong Tower of defence vnto thy seruants, against the face of their enemies: wee yeelde thee prayse and thanksgiuing for our deliuerance from those great and apparant dangers, wherewith wee were compassed: wee acknowledge it thy goodnesse, that wee were not deliuered ouer as a prey vnto them, beseeching thee still to continue such thy mercies toward vs, that all the world may knowe, that thou art our Saviour and mighty deliuerer, through Iesus Christ our Lord. Amen.

¶ A Thankesgiuing for deliuerance from the palgue.

O Lord God, which hast wounded vs for our sins, and consumed vs for our transgressions, by thy late heauy and dreadfull visitation, and now in the midst of Iudgement remembering Mercie, hast redeemed our soules from the lawes of death: wee offer vnto thy Fatherly goodnesse our selues, our soules and bodie, which thou hast deliuered, to bee a liuing sacrifice vnto thee, alwayes praising and magnifying thy mercies in the midst of the Congregation, through Iesus Christ our Lord. Amen.

The Lctany.

Or this.

WE humbly acknowledge before thee (O most
mercifull Father) that all the punishments
which are threathed in thy Law might iustly haue
fallen vpon vs, by reason of our manifold transgres-
sions and hardnesse of heart: yet seeing it hath plea-
sed thee of thy tender mercie, vpon our weake and vn-
worthy humiliation, to asswage the noysome pesti-
lence, wherewith wee lately haue beene sore afflicted
and to restore the voice of ioy and health into our
dwellings: wee offer vnto thy diuine Maiestie the
Sacrifice of prayle and thankesgiuing, lauding and
magnifying thy glorious Name for such thy
preseruatiō and prouidence ouer vs,
through Iesus Christ our
Lord. Amen.



The



¶ The Collects, Epistles, and Gospels, to bee vsed at
the celebration of the Lords Supper, and holy
Communion throughout the yeere.

¶ The first Sunday in Aduent.
The Collect.

Almighty God, giue vs grace that we may cast
away the workes of darkenesse, and put vpon
vs the armour of light, now in the time of this
mortall life (in the which thy Son Iesus Christ came
to visit vs in great humility) that in the last day when
he shall come againe in his glorious Maiesty, to iudge
both the quicke and dead, wee may rise to the life
immortall, through him, who liueth and reigneth
with thee and the holy Ghost, now and euer. Amen.

The Epistle.

Doe nothing to any man, but this, that ye Rom. 13.
loue one another: For hee that loueth 8.
another, fulfilleth the Law. For these
Commandements, Thou shalt not com-
mit adultery, Thou shalt not kill, Thou
shalt not steale, Thou shalt not beare false witnesse,
Thou shalt not lust, and so forth (if there be any other
Commandement) it is all comprehended in this say-
ing, namely, Loue thy neighbour as thy selfe. Loue
hurteth not his neighbour, therefore is loue the fulfil-
ling of the Law. This also we know the season, how
that it is time that wee should now awake out of
sleepe: for now is our saluation neerer, then when we
beleueed. The night is passed, the day is come nigh:
let vs therefore cast away the deedes of darkenesse,
and let vs put on the armour of light. Let vs walke
honestly

The first Sunday in Aduent.

honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying: but put yee on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts of it.

The Gospel.

Matt. 21.1



And when they drew nigh to Hierusalem, and were come to Bethphage vnto mount Oliuet, then sent Jesus two of his disciples, saying vnto them, Goe into the towne that lieth ouer against you, and anon ye shall finde an Ass bound and her colt with her, loose them, and bring them vnto mee: and if any man say ought vnto you, say yee, The Lord hath neede of them: and straightway hee will let them goe. All this was done, that it might bee fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King commeth vnto thee meeke, sitting vpon an Ass and a colt, the foale of the Ass bled to the yoke. The disciples went and did as Jesus Commanded them, and brought the Ass and the Colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreover, the people that went before, and they that came after, cryed, saying, Hosanna to the sonne of David: Blessed is hee that commeth in the Name of the Lord, Hosanna in the Highest. And when hee was come to Hierusalem, all the City was mooued, saying, Who is this? And the people said, This is Jesus the Prophet of Nazareth, a Citie of Galilee. And Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and ouerthrew the Tables of the money changers and the seates of them that

The second Sunday in Aduent.

that sold Doves, and said vnto them, It is written, My house shall bee called the house of prayer, but yee haue made it a den of theeuers.

¶ The second Sunday in Aduent.

The Collect.

Blessed Lord, which hast caused all holy Scriptures to be written for our learning: Graunt vs that we may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and euer hold fast the blessed hope of everlasting life, which thou hast giuen vs in our Saviour Iesus Christ.

The Epistle.

Whatsoeuer things are written afore-
time, they are written for our lear-
ning, that we, through patience and
comfort of the Scriptures, might
haue hope. The God of patience and
consolation, graunt you to bee like
minded one towards another, after the example of
Christ Iesus: that yee all agreeing together, may
with one mouth praise **G O D** the Father of our Lord
Iesus Christ. Wherefore receiue yee one another, as
Christ receiued vs, to the praise of God. And this I
say, that Iesus Christ was a Minister of the Cir-
cumcision for the trieth of God, to confirme the
promises made vnto the fathers, and that the Gen-
tiles might praise God for his mercy, as it is writ-
ten, For this cause I will praise thee among the Gen-
tiles, and sing vnto thy Name. And againe he saith,
Reioyce yee Gentiles with hys people. And againe,
Praise the Lord all yee Gentiles, and laude him all
yee Nations together. And againe Esay sayth,
There shall be the roote of Jesse, and hee that shall
rise to reigne ouer the Gentiles, in him shall the
Gentiles

Rom. 15.
4.

The third Sunday in Aduent.

Gentiles trust. The God of hope fill you with all joy and peace in beleeuing, that yee may bee rich in hope through the power of the holy Ghost.

The Gospel.

Luk. 21.
25.

There shall be signes in the Sunne, and in the Moone, and in the Stars: and in the earth the people shall bee at their wits end through dispaire. The Sea and the waters shall roare, and mens hearts shall faile them for feare, and for looking after those things which shall come on the earth: for the powers of heauen shall meoue. And then shall they see the Sonne of man come in a cloud, with power and great glory. When these things begin to come to passe, then looke vp, and lift vp your heads, for your redemption draweth nigh. And hee shewed them a similitude: Behold the figtree, and all other trees, when they shoot forth their buds, yee see and know of your owne selues, that Summer is then nigh at hand. So likewise ye also (when ye see these things come to passe) be sure that the kingdome of God is nigh. Verely I say vnto you, this generation shall not passe, till all be fulfilled. Heauen and earth shal passe away, but my words shall not passe.

The third Sunday in Aduent.

The Collect.

LORD we beseech thee giue eare to our prayers, and by thy gracious visitation lighten the darknesse of our hearts, by our Lord Jesus Christ.

The Epistle.

1. Cor. 4. 1

Et a man this wise esteeme vs, euen as the Ministers of Christ, and Stewards of the secrets of GOD. Furthermore, it is required of the Stewards, that a man bee found faithfull. With

The fourth Sunday in Aduent.

With mee it is but a very small thing that I should be iudged of you, either of mans iudgement: No, I iudge not mine owne selfe, for I know nought by my selfe, yet am I not thereby iustified. It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkenesse, and open the counsels of the hearts, and then shall euery man haue praise of God.

The Gospel.

When John, being in prison, heard the Matth. 11, 2.
 workes of Christ, he sent two of his disci-
 ples, and said vnto him, Art thou he that
 shall come, or doe we looke for another?
 Jesus answered and said vnto them, Goe
 and shew John againe what yee haue heard and seene.
 The blinde receiue their sight, the lame walke, the le-
 pers are censed, and the deafe heare, the dead are rai-
 sed vp, and the poore receiue the glad tydings of the
 Gospel, and happy is he that is not offended by me. And
 as they departed, Jesus began to say vnto the people
 concerning John, What went yee out into the wilder-
 nesse to see? A reede that is shaken with the winde? or
 what went ye out for to see? A man clothed in soft ray-
 ment? Behold, they that weare soft clothing are in
 Kings houses. But what went yee out for to see? A
 Prophet? Verely I say vnto you, and more then a
 Prophet. For this is hee of whom it is written, Be-
 hold, I send my messenger before thy face, which shall
 prepare thy way before thee.

The fourth Sunday in Aduent.

The Collect.

Lord raise vp (we pray thee) thy power, and come
 among vs, and with great might succour vs, that
 whereas, through our sinnes and wickednesse, wee
 he

The fourth Sunday in Aduent.

be soze let and hindzed, thy bountifull grace and mer-
cice (thzough the satisfaction of thy Sonne our Lord)
may speedily deliuer vs : to whom with thee and the
holy Ghost bee honour and glory, world without end.

The Epistle.

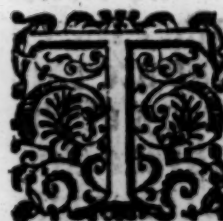
Phil. 4. 4.



Reioyce in the Lord alway, and againe I
say, Reioyce. Let your softnes be knowen
to all men : the Lord is euen at hand. Be
careful for nothing, but in all praier and
supplication, let your petitions be mani-
fest vnto God, with giuing, of thanks. And the peace
of God (which passeth all vnderstanding) keepe your
hearts and mindes, through Christ Iesu.

The Gospel.

Ioh. 1. 19.



This is the record of John, when the
Jewes sent Priests and Leuites from
Hierusalem, to aske him, what art
thou? And hee confessed, and denied not,
and said, plainely I am not Christ. And
they asked him, what art thou then? Art thou Elias?
And he said, I am not. Art thou the Prophet? And he
answered, No. Then sayd they vnto him, what art
thou, that wee may giue an answer vnto them that
sent vs? what sayest thou of thy selfe? Hee said, I am
the voyce of a Cryer in the wildernes, Make straight
the way of the Lord, as said the Prophet Esay. And
they which were sent were of the Pharisees and they
asked him, and said vnto him, why baptizest thou
then, if thou bee not Christ, nor Elias, neither that
Prophet? John answered them, saying, I Bap-
tize with water, but there standeth one amoung you
whom yee know not: hee it is, which though hee
came after mee, was before mee, whose shoe latchet
I am not worthy to vnloose. These things were
done

Christmas day.

done at Bethabara beyond Jordan, where John did baptize.

¶ On Christmas day.

The Collect.

A Almighty God, which hast giuen vs thy onely begotten Sonne to take our nature vpon him, and this day to be borne of a pure Virgin: grant that wee being regenerate, and made thy children by adoption and grace, may dayly be renued by thy holy Spirit, through the same our Lord Iesus Christ, who liueth and reigneth with thee, &c.

The Epistle.



God in times past, diuersly and many Heb. r. i.
wayes spake vnto the fathers by Prophets: but in these last dayes hee hath spoken to vs by his owne Sonne, whom hee hath made heire of all things, by whom also he made the world. Which Sonne, being the brightnesse of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of the Maiestie on high, beeing so much more excellent then the Angels, as hee hath by inheritance obtained a more excellent Name then they. For vnto which of the Angels said he at any time, Thou art my Sonne, this day haue I begotten thee? And againe, I will be his Father, and he shall bee my Sonne. And againe, when hee bringeth in the first begotten Sonne into the world, hee saith, And let all the Angels of God worship him. And vnto the Angels hee saith, Hee maketh his Angels Spirits, and his ministers a flame of fire. But vnto the Sonne he saith, Thy Seate (O God) shall be for euer and euer, the Scepter of thy Kingdome is a right Scepter: thou hast loued righteousness, and hated

Christmas day.

ted iniquitie. Wherefore God, euen thy God hath anoynted thee with the oyle of gladnesse aboue thy fel-
lowes. And thou Lord in the beginning hast laide the
foundation of the earth, & the heauens are the workes
of thy hands. They shall perish, but thou endurest.
They all shall waxe old as doth a garment, and as a
vesture shalt thou change them, and they shall be chan-
ged: but thou art euen the same, and thy peeres shall
not faile.

The Gospel.

Iohn 1. 1.

In the beginning was the Word, and the
Word was with God, and God was the
Word. The same was in the beginning
with God. All things were made by it,
and without it was made nothing that
was made. In it was life, and the life was the light
of men, and the light shineth in the darkenesse, and the
darkenesse comprehended it not. There was sent from
God a man, whose name was Iohn: the same came as
a witnesse to beare witnesse of the light, that all men
through him might beleue. He was not that Light,
but was sent to beare witnesse of the Light. That
Light was the true Light, which lighteth every
man that cometh into the world. Hee was in the
world, and the world was made by him, and the world
knew him not. He came among his owne, & his owne
receiued him not. But as many as receiued him, to
them gatte he power to bee made sonnes of God, euen
them that beleued on his Name, which were borne,
not of blood, nor of the will of the flesh, nor yet of the
will of man, but of God. And the same Word became
flesh, and dwelt among vs, and we saw the glory of it,
as the glory of the onely begotten Sonne of the fa-
ther, full of grace and trueth,

The

S. Steuens day.

The Collect.

GRant vs, O Lord, to learne to loue our enemies, by the example of thy Martyr S. Steuen, who prayed for his persecutors, to thee which liuest, &c.

¶ Then shall follow the Collect of the Natiuitie, which shall be sayd continually vnto New yeeres day.

The Epistle.

AND Steuen being full of the holy Ghost, Act. 7. 55. looked vp stedfastly with his eyes into heauen, and saw the glozy of God, and Iesus standing on the right hand of God, and said, Behold, I see the heauens open and the Sonne of man standing on the right hand of God. Then they gaue a shout with a loud voyce, and stopp'd their eares, and ran vpon him all at once, and cast him out of the Citie, and stoned him. And the witnesses laid downe their clothes at a young mans feete, whose name was Saul: and they stoned Steuen, calling on, and saying, Lord Iesu receiue my spirit. And hee kneeled downe, and cryed with a loud voyce, Lord lay not this sinne to their charge. And when hee had thus spoken, he fell asleepe.

The Gospel.

BEhold, I send vnto you Prophets, and Mat. 23. wise men, & Scribes, and some of them ye 34. shall kill and crucifie, and some of them yee shall scourge in your Synagogues, and persecute them from Citie to Citie, that vpon you may come all the righteous blood which hath been shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom yee slew betweene the Temple and the Altar. Verily I say vnto you, All these things

S.Iohn Euangelists day.

thing shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest the which are sent vnto thee, how often would I haue gathered thy children together, euen as the Hen gathereth her chickens vnder her wings, and yee would not? Behold, your house is left vnto you desolate. For I say vnto you, yee shall not see mee henceforth, till that ye say, Blessed is hee that commeth in the Name of the Lord.

¶ S.Iohn Euangelists day.

The Collect.

Mercifull Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that it beeing lightned by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord. Amen.

The Epistle.

1.Ioh.1.1.



That which was from the beginning, which wee haue heard, which wee haue seene with our eyes, which we haue looked vpon, and our hands haue handled of the word of life (And the life appeared, and we haue seene, and beare witnesse, and shew vnto you that eternall life, which was with the Father, and appeared vnto vs) That which wee haue seene and heard, declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may bee with the Father and his Sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioy may bee full. And this is the tydings which we haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse at all. If we say we haue fellowship with him, and walke in darkenesse, we lie, and doe not the trueth. But and if wee walke

S Iohn Euangelists day.

walke in light, euen as he is in light, then haue wee fellowship with him, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne. If wee say wee haue no sinne wee deceiue our selues, and the trueth is not in vs. If wee knowledg our sinnes, hee is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrightheousnesse. If we say wee haue not sinned, we make him a lyar, and his word is not in vs.

The Gospel.

Iesus sayd vnto Peter, follow thou me. Peter turned about, and saw the Disciple whom Iesus loued, following, (which also leaned on his breast at supper, and said, Lord, which is hee that betrayeth thee?) When Peter therefore saw him, he said to Iesus, Lord, what shall he here doe? Iesus said vnto him, If I will haue him to tarry til I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that Disciple should not die: yet Iesus said not vnto him, Hee shall not die: but, If I will that he tarry till I come, what is that to thee? The same Disciple is hee, which testifieth of these things, and wrote these things, and we know his testimonie is true. There are also many other things which Iesus did, the which if they should bee written euery one, I suppose the world could not containe the bookes that should be written.

¶ Innocents day.

The Collect.

Almightie God, whose praise this day the young innocents thy witnesses haue confessed and shewed forth, not in speaking but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues we doe confesse, through Iesus Christ our Lord.

I

The

Innocents day.

The Epistle.

Apo. 14. 1



Looked, and loe, a Lambe stood on the mount Sion, and with him an hundred and fortie four thousand, having his Name and his Fathers Name written in their foreheads. And I heard a voice from Heauen, as the sound of many waters, and as the voyce of a great thunder. And I heard the voyce of Harpers, harping with their harpes. And they sung as it were a new song before the seate, and before the four beasts and Elders, and no man could learne the song, but the hundred forty and four thousand which were redeemed from the earth. These are they which were not defiled with women, for they are Virgins. These follow the Lambe whither soeuer hee goeth. These were redeemed from men, being the first fruits vnto God, and to the Lambe, & in their mouthes was found no guile: for they are without spot before the Throne of God.

The Gospel.

Mat. 2. 13



The Angel of the Lord appeared to Joseph in a sleepe, saying, Arise, and take the Child and his mother, and flee into Egypt, and bee thou there, till I bring thee word. for it will come to passe that Herod will seeke the Childe to destroy him. So when he awoke, he tooke the Childe and his mother by night, and departed into Egypt, and was there vntill the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne. Then Herode when hee saw that hee was mocked of the wise men, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeeres old, or vnder)

accoz.

The Sunday after Christmas day.

according to the time, which he had diligently knowen out of the wise men. Then was fulfilled that which was spoken to the Prophet Ieremie, whereas hee said, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

The Sunday after Christmas day.

The Collect.

Almighty God, &c. (As vpon Christmas.)

The Epistle.



And I say, that the hieere (as long as he is a childe) differeth not from a seruant, though hee bee Lord of all, but is vnder tutozs and gouernours, vntill the time that the Father hath appointed. Euen so we also, when wee were children, were in bondage vnder the ordinaunces of the world: But when the time was full come. God sent his Sonne made of a woman, and made bond vnto the Law, to redeeme them which were bond vnto the Law, that wee thorough election might receiue the inheritance that belongeth vnto the naturall sonnes. Because yee are sonnes, God hath sent the spirit of his Sonne in your hearts, which cryeth Abba, Father. Wherefore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

Gal. 4. I.

The Gospel.



This is the Booke of the Generation of Iesus Christ the sonne of Dauid, the Sonne of Abraham: Abraham begat Isaac: Isaac begate Jacob: Jacob begate Judas and his brethren: Judas begate Phares and Zaram of Thamar: Phares begate Elrom: Elrom begate Aram: Aram begate Aminadab: Aminadab begate Naasson: Naasson begate

Mat. 1. 1.

The Sunday after Christmas.

Salmon : **Salmon** begat **Boos** of **Rahab** : **Boos** begat **Obed** of **Ruth** : **Obed** begat **Jesse** : **Jesse** begat **Dauid** the King : **Dauid** the King begat **Solomon**, of her that was the wife of **Uri** : **Solomon** begat **Roboam** : **Roboam** begat **Abia** : **Abia** begat **Asa** : **Asa** begat **Josaphat** : **Josaphat** begat **Joram** : **Joram** begat **Ozias** : **Ozias** begat **Joatham** : **Joatham** begat **Achas** : **Achas** begat **Ezekias** : **Ezekias** begat **Manasses** : **Manasses** begat **Amon** : **Amon** begat **Josias** : **Josias** begat **Jechonias** and his brethren, about the time that they were caried away to **Babylon** : and after they were brought to **Babylon**, **Jechonias** begat **Salathiel** : **Salathiel** begat **Zorobabel** : **Zorobabel** begat **Abiud** : **Abiud** begat **Eliachim** : **Eliachim** begat **Azoz** : **Azoz** begat **Sadoc** : **Sadoc** begat **Achin** : **Achin** begat **Eliud** : **Eliud** begat **Eleazar** : **Eleazar** begat **Matthan** : **Matthan** begat **Jacob** : **Jacob** begat **Joseph** the husband of **Mary**, of whom was borne **Jesus**, even he that is called **Christ**. And so all the generations, from **Abraham** to **Dauid**, are foureteene generations. And from **Dauid** vnto the Captiuitie of **Babylon** are fourteene generations. And from the captiuitie of **Babylon** vnto **Christ**, are fourteene generations.

The birth of **Jesus Christ** was on this wise : when his mother **Mary** was married to **Joseph**, (before they came to dwell together) shee was found with childe by the holy Ghost. Then **Joseph** her husband, because hee was a righteous man, and would not put her to shame, was minded priuily to depart from her. But while hee thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, **Joseph** thou sonne of **Dauid**, feare not to take vnto thee **Mary** thy wife : for that which is conceived in her, cometh of the holy Ghost. Shee shall bring
• 400th

The Circumcision of Christ.

foorth a Sonne, and thou shalt call his Name Jesus, for he shall saue his people from their sinnes. All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a mayde shall be with child, and shall bring forth a Sonne, and they shall call his Name Emmanuel: which, if a man interpret, is as much to say, as God with vs. And Joseph, as soone as hee awoke out of sleepe, did as the Angel of the Lord had bidden him: and he tooke his wife vnto him, and knew her not, till shee had brought forth her first begotten Sonne, and called his Name Jesus.

¶ The Circumcision of Christ.

The Collect.

A Almighty God, which madest thy blessed Sonne to bee Circumcised, and obedient to the Law for man: grant vs the true Circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

Blessed is the man to whom the Lord will Rom. 4. 8.
not impute sinne. Came this blessednesse then vpon the Circumcision, or vpon the vncircumcision also? For wee say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when hee was in Circumcision, or when he was in the vncircumcision? not in time of Circumcision, but when hee was yet vncircumcised, and hee receiued the signe of Circumcision, as a seale of the righteousness of faith, which he had yet being vncircumcised, that hee should be the Father of all them that beleue, though they be

The Circumcision of Christ.

not circumcised, that righteousness might be imputed to them also, and that hee might be the father of Circumcision, not vnto them onely which came of the Circumcised, but vnto them also that walke in the steps of the faith that was in our father Abraham before the time of Circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seed through the Law, but through the righteousness of faith: For if they which are of the Law be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

Luk. 2. 15.



And it fortuned, as soone as the Angels were gon away from the shepherds into heauen, they said one to another, Let vs goe euen now vnto Bethlehem, and see this thing that wee heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, and found Mary and Joseph, and the Babe laid in a manger. And when they had seene it, they published abroad the saying that was told them of that child. And all they that heard it wondered at those things which were told them of the shepherds. But Mary kept all these sayings, and pondered them in her heart. And the shepherds returned, praying and lauding God for all the things that they had heard and seene, euen as it was told vnto them. And when the eight day was come, that the child should be Circumcised, his Name was called Iesus, which was named of the Angel before hee was conceiued in the wombe.

If there be any Sunday betweene the Epiphany and the Circumcision, then shall be vsed the same Collect, Epistle and Gospel at the Communion, which was vsed the day of Circumcision.

¶ The Epiphanie.

The Collect.

O GOD, which by the leading of a starre, diddest manifest thy onely begotten Sonne to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

FOR this cause I Paul am a prisoner of Jesus Christ for you heathen, if ye haue heard of the ministration of the grace of God which is giuen me to you ward. For by reuelation shewed hee the mystery vnto me, as I wrote afoze in few words, whereby when yee reade, ye may vnderstand my knowledge in the mystery of Christ, which mystery in times past was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophets by the Spirit, that the Gentiles should be inheritors also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospel, whereof I am made a minister, according to the gift of the grace of God which is giuen vnto me after the working of his power. Vnto me the least of all Saints is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ, and to make all men see what the fellowship of the mystery is, which from the beginning of the world, hath beene hid in GOD, which made all things through Jesus Christ, to the intent that now vnto the rulers and powers in heauenly things, might be knownen by the Congregation the manifold wisdom of God, according to the eternall purpose which he wrought in Christ Jesus our Lord, by whom wee haue boldnesse and entrance, with the confidence which is by the faith of him.

Ephes. 3. 1

The Epiphany.

The Gospel.

Matt. 2. 1.

When Jesus was borne in Bethlehem, a Citie of Iury, in the time of Herode the King: behold, there came wise men from the East to Hierusalem, saying, Where is hee that is borne King of the Jewes: for wee haue seene his starre in the East, and are come to worshipping him. When Herode the King had heard these things, he was troubled, and all the City of Hierusalem with him. And when hee had gathered all the chiefe Priests and Scribes of the people together hee demanded of them where Christ should bee borne. And they said vnto him, At Bethlehem in Iury: for thus it is written by the Prophet, And thou Bethlehem in the land of Iury, art not the least among the princes of Iuda: for out of thee shall come vnto mee the Captaine that shall gouerne my people Israel. Then Herode, when hee had priuily called the wise men, hee enquired of them diligently what time the Starre appeared. And hee bade them goe to Bethlehem, and sayd, Goe your way thither, and search diligently for the Childe: and when yee haue found him, bring mee word againe, that I may come and worshipping him also. When they had heard the King, they departed, and loe, the Starre, which they saw in the East, went before them, till it came and stood ouer the place wherein the Childe was. When they saw the Starre, they were exceeding glad, and went into the house, and found the Childe with Mary his mother, and fell downe flat, and worshipped him, and opened their Treasures, and offered vnto him gifts, Gold, Frankincense and Myrrhe. And after they were warned of God in a sleepe, that they should not goe againe to Herode, they returned into their owne countrey another way.

¶ The first Sunday

The Collect.

LOrd wee beseech thee, mercifully to receiue the prayers of thy people, which call vpon thee: and graunt that they may both perceiue and know what things they ought to do, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle.

Beseech you therefore brethren, by the mercifulnesse of God, that yee make your bodies a quicke Sacrifice, holy and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world, but bee yee changed in your shape, by the renewing of your minde, that yee may prooue what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto mee giuen is) to euery man among you, that no man stand high in his owne conceit, more then it becommeth him to esteem of himselfe: but so iudge of himselfe, that hee bee gentle and sober, according as God hath dealt to euery man the measure of faith. For as wee haue many members in one bodie, and all members haue not one office: so we being many, are one body in Christ, and euery man among our selues one anothers members. Rom. 12.1.

The Gospel.

The father and mother of Iesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the Child Iesus abode still at Hierusalem, and his father and mother knew not of it: but they supposing him to haue beene in the company, came a dayes iourney, and sought him among their kinsfolke and acquainta. Luk. 2.43.

The second Sunday after the Epiphany.

acquaintance. And when they found him not, they went backe againe to Jerusalem, and sought him. And it fortuned, that after thre dayes they found him in the Temple, sitting in the midst of the Doctors, hearing them and posing them: And all that heard him, were astonished at his vnderstanding and answeres. And when they saw him, they marueiled And his mother sayd vnto him, Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it that ye sought me? Wist ye not that I must goe about my fathers businesse? And they vnderstood not that saying which he spake vnto them. And he went downe with them and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Jesus prospered in wisdom, and age, and in fauour with God and men.

¶ The second Sunday after the Epiphany.

The Collect.

A Almighty and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life.

The Epistle.


Rom. 12.6

Being that wee haue diuers gifts, according to the grace that is giuen vnto vs, if a man haue the gift of prophecie, let him haue it, that it bee agreeing to the Faith. Let him that hath an office, wait on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shew mercy, let him doe it with chearefulness.

The ij. Sunday after the Epiphany.

kindnes. Let loue bee without dissimulation. Hate that which is euill, and cleaue vnto that which is good. Be kinde one to another with brotherly loue. In giving honour, goe one befoze another. Bee not slothfull in the busines which ye haue in hand. Bee seruient in spirit. Apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the saints. Bee ready to harbour. Blesse them that persecute you. Blesse I say and curse not. Bee merry with them that are merrie, weepe with them that weepe. Be of like affection one towards another. Bee not high minded, but make your selues equall to them of the lower sort.

The Gospel.

 And the third day was there a marriage John. 2.1. in Cana a City of Galile, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the marriage. And when the wine failed, the mother of Jesus said vnto him, They haue no wine. Jesus said vnto her, Woman what haue I to do with thee: mine houre is not yet come. His mother said vnto the ministers, whatsoeuer he saith vnto you, doe it. And there were standing there six water pots of stone, after the manner of purifying of the Jewes, containing two or three firkins a piece. Jesus said vnto them. Fill the water pots with water. And they filled them vp to the brimme. And he said vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was, (but the ministers which drew the water, knew) hee called the bridegroome, and said vnto him, Every man at the beginning doth set forth good wine, and when men bee drunke, then that which is worse: but thou hast

The third Sunday after the Epiphany.
 hast kept the good wine vntill now. This beginning
 of miracles did Iesus in Cana of Galilee, and shewed
 his glory, and his disciples beleued on him.

¶ The third Sunday after the Epiphany.
 The Collect.

A Almighty and euerlasting God, mercifully looke
 vpon our infirmities, and in all our dangers and
 necessities, stretch forth thy right hand to helpe and
 defend vs, thzough Christ our Lord.

The Epistle.

Rom. 12.
 16.

Be not wise in your owne opinions. Re-
 compensate to no man euill for euill. Prouide
 aforehand things honest, not onely before
 God, but also in the sight of all men. If it
 bee possible (as much as in you is) liue
 peaceably with all men. Dearely beloued, auenge not
 your selues, but rather giue place vnto wrath. For
 it is witten, Vengeance is mine, I will reward, saith
 the Lord. Therefore if thine enemye hunger, feed him:
 if he thirst, giue him drinke: for in so doing, thou shalt
 heape coales of fire on his head. Bee not ouercome of
 euill, but ouercome euill with goodnesse.

The Gospel.

Matt. 8. 1.

When hee was come downe from the
 mountaine, much people followed him.
 And behold, there came a Leper and
 worshipped him, saying, Master, if thou
 wilt thou canst make mee cleane. And
 Iesus put forth his hand, and touched him, saying,
 I will, bee thou cleane, and immediatly his leprosie
 was cleansed. And Iesus said vnto him, Tell no man,
 but goe and shew thy selfe to the Priest, and offer the
 gift (that Moses commanded to be offered) for a wit-
 nesse vnto them. And when Iesus was entred into
 Capernaum.

The fourth Sunday after the Epiphany.

Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lyeth at home sicke of the palsey and is grievously pained. And Jesus sayd, when I come vnto him, I will heale him. The Centurion answered, and sayd, Sir, I am not worthy that thou shouldest come vnder my roose: but speake the word onely, and my seruant shall bee healed. For I also my selfe am a man subiect to the authoritie of another, and haue souldiers vnder mee: and I say to this man, Goe, and hee goeth: and to another man, Come, and he commeth: and to my seruant, Doe this, and he doeth it. When Jesus heard these words, hee marueiled, and said to them that followed him, Verely I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East and West, and shall rest with Abraham, Isaac, and Iacob, in the kingdome of heauen: But the children of the kingdome shall be cast out into bitter darkenesse, there shall bee weeping & gnashing of teeth. And Jesus sayd vnto the Centurion, Goe thy way, and as thou beleuest, so be it vnto thee. And his seruant was healed the selfe same houre.

¶ The fourth Sunday after the Epiphany.

The Collect.

GOD which knowest vs to bee set in the mids of so many and great dangers, that for mans frailnesse wee cannot alway stand byrightly: grant to vs the health of body and soule, that all those things which we suffer for sinne, by thy helpe wee may well passe and ouercomethrough Christ our Lord.

The Epistle.

Let euery soule submit himselfe vnto the authoritie of the Higher powers: For there is no power but of God. The powers that be, are ordeined

Rom. 13.

1.

The fourth Sunday after the Epiphanie.

ordained of God. Whosoever therefore resisteth power, resisteth the ordinance of God: but they that resist, shall receiue to themselves damnation. For Rulers are not fearefull to them that doe good, but to them that doe euill. Wilt thou be without feare of the power? Doe well then, and so shalt thou be prayesed of the same: for hee is the Minister of God for thy wealth. But if thou doe that which is euill, then feare: for hee beareth not the sword for nought: for he is the minister of God to take vengeance on them that doe euill. Wherefore ye must needs obey, not onely for feare of vengeance, but also because of conscience: and euen for this cause pay ye tribute: for they are Gods Ministers, seruing for the same purpose. Giue to euery man therefore his dutie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertaineth.

The Gospel.

Mat. 8. 23.



And when he intered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the ship was couered with wanes, but he was asleepe. And his Disciples came to him, and awoke him, saying, Master, saue vs, we perish, And he said vnto them, Why are yee fearefull, O ye of little faith? Then hee arose and rebuked the windes and the sea, & their followed a great calme. But the men maruelled, saying. What manner of man is this, that both winds and sea obey him? And when he was come to the other side, into the countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And behold, they cryed out, saying, O Iesu, thou Sonne of God, what haue wee to doe with thee?

Am

The fifth Sunday after the Epiphanie

Art thou come hither to torment vs before the time?
And there was a great way off from them an herd of
many swine feeding, So the devils besought him,
saying, If thou cast vs out, suffer vs to goe into the
herd of swine, And he said vnto them, Go your wayes.
Then went they out, and departed into the herd of
swine, And behold, the whole herd of swine was caried
headlong into the Sea, and perished in the waters.
Then they that kept them fled, and went their wayes
into the Citie, and told euery thing, and what had hap-
pened vnto the possessed of the devils. And behold, the
whole Citie came out to meet Jesus: and when they
saw him, they besought him that he woulde depart out
of their coasts.

¶ The fifth Sunday after the Epiphany.

The Collect.

Lord, we beseech thee to keepe thy Church and hou-
shold continually in thy true Religion, that they
which doe leane onely vpon hope of thy heauenly grace,
may euermore bee defended by thy mightie power,
through Jesus Christ our Lord.

The Epistle.

Ret vpon you as the Elect of God, tender Col. 3. 12.
mercy, kindnesse, humblenesse of minde,
meekenesse, long suffering, forbearing one
another, and for giuing one another, if any
man haue a quarrell against an other: as Christ for-
gaue you, euen so doe yee. Aboue all these things put
on loue, which is the bond of perfectnesse. And the
peace of God rule in your hearts, to the which peace
yee are called in one bodie: and see that yee bee thank-
full. Let the word of Christ dwell in you plenteously
with all wisdom. Teach and exhort your owne
selues in Psalmes, and Hymnes, and spiritnall songs,
singing

The v. Sunday after the Epiphanie.

singing with grace in your hearts to the Lord. And whatsoever yee doe in word or deede, doe all in the Name of the Lord Iesu, giuing thanks to God the Father, by him.

Matt. 13.

24.

The Gospel.
The kingdome of heauen is like vnto a man which sowed good seede in his fiede: but while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung vp, and had brought forth fruit, then appeared the tares also. So the seruants of the householder came, and sayd vnto him, Sir, diddest not thou sowe good seede in thy field? from whence then hath it tares? He said vnto them, The enuious man hath done this. The seruants said vnto him, wilt thou then that we goe and weede them vp? But he sayd, Nay, lest while yee gather vp the tares, ye plucke vp also the wheat with them: let both grow together untill the haruest, and in the time of haruest, I will say to the reapers, Gather ye first the tares, and binde them together in sheaves to be burnt, but gather the wheat into my barne.

¶ The sixt Sunday (if there bee so many) shall haue the same Collect, Epistle and Gospel, that was vpon the fift Sunday.

¶ The Sunday called Septuagesima.

The Collect.

O Lord, wee beseech thee fauourably to heare the prayers of thy people, that wee which are iustly punished for our offences, may be mercifully deliuered by thy goodnesse, for the glory of thy Name, through Iesus Christ our Saviour, who liueth and reigneth world without end. Amen.

The

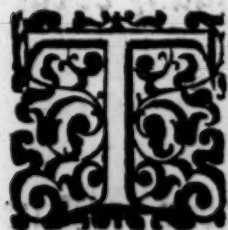
The Sunday called Sepruagesima.

The Epistle.



Perceiue yee not, how that they which 1. Cor. 9.
24. runne in a course, run all, but one recei-
ueth the reward? So run that yee may
obtaine. Every man that proueth ma-
steries, abstaineth from all things: and
they doe it to obtaine a crowne that shall perish; but
wee to obtaine an euerlasting crowne. I therefore so
run, not as at an vncertaine thing: so fight I, not as
one that beateth the ayre: but I tame my bodie, and
bring it into subiection, lest by any meanes it come to
passe, that when I haue preached to other, I my selfe
should be cast away.

The Gospel.



Mat. 20. 1. The Kingdome of heauen is like vnto a
man that is an housholder, which went
out early in the morning to hire labour-
ers into his vineyard. And when the
agreement was made with the labour-
ers for a peny a day, he sent them into his Vineyard.
And hee went out about the thirde houre, and saw o-
ther standing idle in the market place, and sayd vnto
them, Goe yee also into the vineyard, and whatsoeuer
is right I will giue you, and they went their way. A-
gaine hee went out about the sixth and ninth houre,
and did likewise. And about the eleuenth houre hee
went out, and found others standing idle, and sayd vn-
to them, Why stand yee here all the day idle? They
sayd vnto him, because no man hath hired vs. Hee
saith vnto them, Goe yee also into the Vineyard, and
whatsoeuer is right, that shall yee receiue. So when
Euen was come, the Lord of the Vineyard sayd vnto
his steward, Call the laborers, and giue them their hire,
beginning at the last vntill the first. And when they
did come that came about the eleuenth houre, they
G receiued

The Sunday called Sexagesima:

receiued euery man a peny. But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a peny. And when they had receiued it, they murmured against the goodman of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burden and heate of the day. But he answered vnto one of them, and said, friend, I doe thee no wrong: Didst thou not agree with me for a peny? Take that thine is, and goethy way: I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as me lusteth with mine owne goods? Is thine eye euill because I am good? So the last shall be first, and the first shall be last. For many be called, but few be chosen.

¶ The Sunday called Sexagesima.

The Collect.

LOrd God, which seest that we put not our trust in any thing that we doe: mercifully grant, that by thy power wee may bee defended against all aduersitie, through Iesus Christ our Lord.

The Epistle.

2. Cor. II.
19.



Ye suffer fooles gladly, seeing your selues are wise. For yee suffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face, I speake as concerning rebuke, as though wee had bene weake in this behalfe. Howbeit, wherein soeuer any man dare be bold (I speake foolishly) I dare bee bolde also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the Ministers of Christ (I speake as a foole) I am more. In labours more

The Sunday called Sexagesima.

more abundant, in stripes above measure, in prison
more plenteously, in death oft, Of the Jewes five
times receiued I fortie stripes saue one. Chrise was
I beaten with rodde, I was once stoned. I suffered
thrise shipwacke. Night and day haue I beene in the
deepe sea, In tourneyng often, in perils of waters,
in perils of robbers, in leopardies of mine owne Na-
tion, in leopardies among the Heathen, in perils in
the Citie, in perils in wildernesse, in perils in the Sea,
in perils among false brethren, in labour and trauaile,
in watchings often, in hunger and thirst, in fastings of-
ten, in cold and nakednesse: Beside the things which
outwardly happen vnto mee, I am cumbered dayly,
and doe care for all Congregations. Who is weake,
and I am not weake? Who is offended, and I burne
not? If I must needs boast, I will boast of the things
that concerne mine infirmities. The God and Father
of our Lord Iesus Chrise, which is blessed for euer:
more, knoweth that I lie not.

The Gospel.

When much people were gathered together, Luke 8.4.
and were come to him out of all Cities, hee
spake by a similitude. The sower went out to
sowe his seede, and as hee sowed, some fell by the way
side, and it was troden downe, and the foules of the
ayre deuoured it vp, And some fell on stones, and as-
soone as it was sprung vp, it withered away, because
it lacked moystnesse. And some fell among thornes,
and the thornes sprang vp with it and choked it. And
some fell on good ground, and sprang vp, and bare
fruit an hundred fold. And as he said these things, hee
cryed; He that hath eares to heare, let him heare. And
his disciples asked him, saying, what manner of simi-
litude is this? And he sayd, Vnto you it is giuen to
know the secrets of the kingdome of God, but to other
by

The Sunday called Quinquagesima.

by parables, that when they see they should not see, and when they heare, they should not vnderstand. The parable is this. The seede is the word of God. Those that are beside the way, are they that heare: then cometh the diuell, and taketh away the word out of their hearts, least they should beleue and bee saued. They on the stones are they which when they heare, receiue the word with ioy, and these haue no roots, which for a while beleue, and in time of temptation go away. And that which fell among thornes, are they which when they haue heard, goe forth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruit. They which fell on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring forth fruit through patience.

¶ The Sunday called Quinquagesima.

The Collect.

O Lord, which doest teach vs that all our doings without charitie are nothing worth: send thy holy Ghost, and powze into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoever liueth, is counted dead before thee: Graunt this for thine onely Sonne Iesus Christs sake.

The Epistle.

1. Cor. 13.

I.



I though I speake with tongues of men and of Angels, and haue no loue, I am even as sounding brasle, or as a tinkling Cymball. And though I could prophesie, and vnderstand all secrets, and all knowledge: yea, if I haue all faith, so that I could moue mountaines out of their places, and yet haue no loue, I am nothing. And though I bestow all my goods

The Sunday called Quinquagesima.

goods to feede the poore, and though I gaue my body
euen that I burned, and yet haue no loue, it profiteth
mee nothing. Loue suffereth long, and is courteous,
loue enuieeth not, loue doeth not frowardly, swelleth
not, dealeth not dishonestly, seeketh not her owne, is
not prouoked to anger, thinketh none euill, reioyceth
not in iniquity, but reioyceth in the trusth, suffereth
all things, beleueth all things, hopeth all things, en-
dureth all things. Though that prophesying faile,
ether tongues cease, or knowledge banish away, yet
loue falleth neuer away. For our knowledge is vn-
perfect, and our prophesying is vnperfect. But when
that which is perfect is come, then that which is vn-
perfect shall bee done away. When I was a childe, I
spake as a childe, I vnderstood as a childe, I imagined
as a childe: but as soone as I was a man, I put away
childishnesse. Now wee see in a glasse, euen in a darke
speaking: but then shall we see face to face. Now I
know vnperfectly: but then shall I know euen as I
am known. Now abideth faith, Hope, and loue,
euen these three: but the chiefe of these is Loue.

The Gospel.

Iesus tooke vnto him the twelue, and
said vnto them, Behold, we go by to Hieru-
salem, and all shalbe fulfilled which are
written by the Prophets of the Sonne
of man. For he shall be deliuered vnto the
Gentiles, and shall be mocked, and despitefully increa-
sed, and spitted on. And when they haue scourged him,
they will put him to death, and the third day hee shall
rise againe. And they vnderstood none of these things.
And this saying was hid from them, so that they per-
ceiued not the things which were spoken. And it
came to passe, that as he was come nigh to Jericho, a
certaine blind man sate by the high way side begging,

Luke 18.
31.

The first day of Lent.

And when he heard the people passe by, he asked what it meant. And they sayd vnto him, that Iesus of Nazareth passed by. And hee cryed, saying, Iesu, thou Sonne of David, haue mercie on me. And they which went before, rebuked him, that hee should hold his peace: but he cryed so much the more, Thou Sonne of David, haue mercy on me. And Iesus stood still, and commanded him to bee brought vnto him. And when he was come neere, he asked him, saying, what wilt thou that I doe vnto thee? And he sayd, Lord that I might receiue my sight. And Iesus said vnto him, Receiue thy sight, thy faith hath saued thee. And immediately hee receiued his sight, and followed him praying God. And all the people when they saw it, gaue prayse vnto God.

¶ The first day of Lent.

The Collect.

A Almighty and everlasting God, which hatest nothing that thou hast made, and doest forgive the sinnes of all them that be penitent: create and make in vs new and contrite hearts, that we worthily lamenting our sinnes, and knowing our wretchednes, may obtaine of thee, the God of all mercie, perfect remission and forgiveness, through Iesus Christ.

The Epistle.

Ioel 2. 12.



Turne you vnto mee with all your hearts, with fasting, weeping, and mourning: rent your hearts, and not your clothes. Turne you vnto the Lord your God: for he is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shall turne and forgive: and after his chastening, hee shall let your increase remaine for meate and drinke offerings vnto the Lord your God. Blowe out with the trumpet in Sion,

The first Sunday in Lent.

Sion, Proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let the bride-groome goe forth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the Porch and the Altar, weeping and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage bee brought to such confusion, lest the Heathen bee Lords thereof. Wherefore should they say among the Heathen, Where is now their God?

The Gospel.

When ye fast, be not sad, as the hypocrites Matth. 6. 16.
are: for they disfigure their faces, that it may appeare vnto men how that they fast. Verily I say vnto you, they haue their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy father which is in secret, and thy father which seeth in secret shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doth corrupt, and where theeuers breake thoro'w and steale, but lay vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where theeuers doe not breake thoro'w, nor steale. For where your treasure is, there will your hearts be also.

¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sake didst fast forty dayes and forty nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions, in righteousnesse and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The first Sunday in Lent.

The Epistle.

2. Cor.
6.1.

We as helpers exhort you, that ye receiue not the grace of God in vaine. For hee saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office be found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in imprisonment, in stripes, in labours, in watchings, in fastings, in purenes, in knowledge, in long suffering, in kindnesse, in the holy Ghost, in loue vniuersall, in the word of trueth, in the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by euill report, and good report, as deceiuers, and yet true, as vnknown, and yet known: as dying, and behold we liue: as chastened, and not killed: as sorrowing, and yet alway merry: as poore, and yet making many rich: as hauing nothing, and possessing all things.

The Gospel.

Matt. 4.1.

When Jesus was led away of the Spirit into the wilderness, to be tempted of the deuill. And when hee had fasted fourtie dayes and fourty nights hee was at the last an hungred. And when the tempter came to him, he sayd, If thou bee the Sonne of God, command that these stones bee made bread. But hee answered and sayd, It is written, Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy Citie, and setteth him on a pinnacle of the Temple, and sayth vnto him, If thou bee the Sonne of

The ij. Suunday in Lent.

of God, cast thy selfe down headlong: for it is written Hee shall giue his Angels charge ouer thee, and with their handes they shall hold thee vp, least at any time thou dash thy foote against a stone. And Iesus said vnto him, it is written againe, Thou shalt not tempt the Lord thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the Kingdomes of the world, and the glozy of them, and sayth vnto him, All these will I giue thee, if thou wilt fall downe and worship mee. Then sayth Iesus vnto him, Auoyde Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuill leaueth him, and behold the Angels came and ministred vnto him.

¶ The second Sunday in Lent.

The Collect.

ALMIGHTY GOD, which doest see that wee haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodie, and inwardly in our soules, that we may be defended from all aduersities which may happen to the bodie, and from all euill thoughts which may assault and hurt the soule, thzough Iesus Christ, &c.

The Epistle.



WE beseech you brethren, and exhort ^{1. Thes.} you by the **L O R D** Iesus, that yee ^{4. I.} increase more and more, euen as yee haue receiued of vs how yee ought to walke, and to please God. For yee know what commandements we gaue you by our Lord Iesus Christ. For this is the will of God, euen your holinesse: that yee should abstaine from fornication, and that euery one of you should know how to keepe his vessell in holinesse and honour, and

The ij. Sunday in Lent.

and not in the lust of concupiscence as do the heathen which know not **G D D**: that no man oppresse and defraud his brother in bargaining, because that the Lord is the auenger of all such things, as we told you before, and testified. For God hath not called vs vnto vncleannesse, but vnto holinesse. Hee therefore that despiseth, despiseth not man, but God, which hath sent his holy Spirit among you.

The Gospel.

March. 15.
21.

Jesus went thence, and departed into the coasts of Tyre and Sidon: and behold a woman of Canaan (which came out of the same coasts) cried vnto him, saying, haue mercy on mee, O Lord, thou sonne of David: my daughter is pitiouſly vexed with a deuill. But hee answered her nothing at all. And his disciples came and besought him saying, Send her away, for she cryeth after vs. But he answered and sayd, I am not sent, but to the lost sheepe of the house of Israel. Then came shee and worshipped him, saying, Lord helpe me. He answered and sayd, It is not meete to take the childrens bread, and cast it to dogs. She answered and sayd, Trueth Lord, for the dogs eat of the crumbes which fall from their masters table. Then Iesus answered and sayd vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

¶ The third Sunday in Lent.

The Collect,

We beseech thee Almighty God, looke vpon the hearty desires of thy humble seruants, and stretch forth the right hand of thy maiestie to be our defence against all our enemies, through Iesus Christ our Lord. Amen.

The

The third Sunday in Lent.

The Epistle.

Ephes. 5. 1

Be ye the followers of God as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs an offering and a sacrifice of a sweete sauour to God. As for fornication, and all vncleanes, or couetousnes, let it not be once named among you, as it becommeth Saints, or filthines, or foolish talking, or iesting, which are not comely, but rather giuing of thanks. For this ye know, that no whoremonger, either vncleane person, or couetous person, (which is a worshipper of Images) hath any inheritance in the kingdome of Christ and of God. Let no man deceiue you with baine words: for because of such things commeth the wrath of God vpon the children of disobedience. Be ye not therefore companions of them. We were somtimes darknes, but now are ye light in the Lord: walke as children of light: for the fruit of the spirit consisteth in all goodnesse, and righteousnesse and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darkenesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret, but all things when they are brought forth by the light, are manifest; for whatsoever is manifest, the same is light. Wherefore hee sayeth, Awake thou that sleepest, and stand by from death, and Christ shall giue thee light.

The Gospel.

Luke 11.

14.



Iesus was casting out a deuill that was dumbe. And when hee had cast out the deuill, the dumbe spake, and the people wondred. But some of them sayd, He casteth out deuils thzough Beelzebub the chiefe of the deuils, And others tempted him, and required

The third Sunday in Lent.

required of him a signe from heauen. But hee knowing their thoughts, sayd vnto them, Every kingdome diuided against it selfe is desolate, and one house doth fall vpon another. If Satan also bee diuided against himselfe, how shall his kingdome endure? Because ye say I cast out devils through Beelzebub. If I by the helpe of Beelzebub cast out devils, by whose helpe doe your children cast them out? therefore shall they bee your Iudges. But if I by the finger of God cast out devils, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that hee possesseth are in peace: but when a stronger then he commeth vpon him, and ouercommeth him, he taketh from him all his harnesse, wherein he trusted, and diuideth his goods. Hee that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When the vncleane spirit is gone out of a man, he walketh through dry places, seeking rest: and when he findeth none, he sayth, I will returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth hee, and taketh to him seuen other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certaine woman of the company lift vp her voyce, and sayd vnto him, Happy is the wombe that bare thee, and the pappes which gaue thee sucke. But hee sayd, Yea, happy are they that heare the word of God, and keepe it.

¶ The fourth Sunday in Lent.

The Collect.

GRant we beseech thee Almighty **G O D**, that we which for our euill deedes are worthily punished
by

The fourth Sunday in Lent.

by the comfort of thy grace may mercifully be relieved
through our Lord Jesus Christ. Amen.

The Epistle.

Tell mee (yee that desire to bee vnder the Gal. 4. 21.
Law) doe ye not heare of the Law ? For
it is witten , that Abraham had two
sonnes : the one by a bondmaide , the o-
ther by a free woman. Nowe, and hee which
was borne of the bond woman , was borne after the
flesh : but he which was borne of the free woman , was
borne by promise. Which things are spoken by an al-
legory : for these are two testaments , the one from
the mount Sina, which gendzeth vnto bondage which
is Agar : for mount Sina is Agar in Arabia, and boz-
dereth vpon the Citie, which is now called Hierusa-
lem, and is in bondage with her childzen. But Hieru-
salem which is aboue, is free, which is the mother of
vs all. For it is witten, Reioyce thou barren that bea-
rest no childzen, breake forth, and cry thou, that tra-
uailest not : for the desolate hath many moe childzen
then she which hath an husband. Brethren, wee are
after Isaac the childzen of promise. But as then hee
that was borne after the flesh, persecuted him that was
borne after the spirit : euen so it is now. Neuerthelesse,
what saith the Scripture ? Put away the bond wo-
man and her sonne : for the sonne of the bond woman
shall not bee heire with the sonne of the free woman.
So then brethren, we are not childzen of the bond wo-
man, but of the free woman.

The Gospel.



Iesus departed ouer the Sea of Galilee, Iohn 6. 1.
which is the Sea of Tiberias, and a
great multitude followed him, because
they saw his miracles which hee did on
them that were diseased. And Jesus
went

The fourth Sunday in Lent.

Went vp into a mountaine and there hee sate with his Disciples. And Easter (a feast of the Jewes) was nigh. When Jesus then lift vp his eyes, and saw a great company come vnto him, hee said vnto Philip. Whence shall wee buy bread, that these may eate? This hee sayd to proue him, for hee himselfe knew what he would doe. Philip answered him, Two hundred peny-worth of bread are not sufficient for them, that euery man may take a little. One of his Disciples (Andrew Simon Peters brother) sayeth vnto him, There is a ladde which hath five barley loaues, and two fishes: but what are they among so many? And Jesus sayd, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about five thousand. And Jesus tooke the bread, and when hee had giuen thanks, hee gaue to the Disciples, and the Disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten enough, hee sayd vnto his Disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue bas kets with the broken meate of the five barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Jesus did) sayd, This is of a trueth the same Prophet that should come into the world.

¶ The fift Sunday in Lent:

The Collect.

VVe beseech thee Almighty God, mercifully to looke vpon thy people, that by thy great goodnesse they may bee gouerned and preserved euermore both in body and soule, through Jesus Christ our Lord.

The

The fift Sunday in Lent.

The Epistle.

Hcb. 9. 11



Christ being an high Priest of good things to come, came by a greater and a more perfect Tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goates and calves: but by his owne blood hee entred in once into the Holy place, and found eternall redemption. For if the blood of Oxen and of Goates, and the ashes of a yong Cow, when it is sprinkled, purifieth the uncleane, as touching the purifying of the flesh: how much more shall the blood of Christ, which through the eternall Spirit offered himselfe without spot to God, purge your consciences from dead works, for to serue the liuing God? And for this cause is hee the Mediator of the new Testament, that through death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance.

The Gospel.

Ioh. 8. 46.



Which of you can rebuke mee of sinne? If I say the trueth, why doe yee not beleue mee? Hee that is of God, heareth Gods words: yee therefore heare them not, because yee are not of God. Then answered the Jewes, and said vnto him, Say wee not well, that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my Father, and yee haue dishonoured mee. I seeke not mine owne prayse, there is one that seeketh and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, hee shall neuer see death. Then sayd the Jewes vnto him, Now know wee that thou hast the deuill. Abraham is dead, and the Prophets: and thou sayest

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sayest, If a man keepe my saying, hee shall neuer tast of death. Art thou greater then our father Abraham which is dead? And the Prophets are dead: whom makest thou thy selfe? Jesus answered, If I honour my selfe, mine honour is nothing: It is my Father that honoureth me, which ye say is your God, and yet ye haue not knowen him: but I know him. And if I say, I know him not, I shall be a lyar like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and he saw it, and reioyced. Then sayd the Jewes vnto him, Thou art not yet fiftie yeeres old, and hast thou seene Abraham? Jesus said vnto them, Verely, verely I say vnto you, Per Abraham was borne, I am. Then tooke they bp stones to cast at him: But Jesus hid himselfe, & went out of the Temple.

¶ The Sunday next before Easter.

The Collect.

A Almighty and everlasting God, which of thy tender loue towards man, hast sent our Saviour Jesus Christ, to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankinde should follow the example of his great humilitie: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Phil. 2. 5.



Et the same minde bee in you, that was also in Christ Jesus, which when hee was in the shape of God, thought it no robbery to bee equall with God: neuerthelesse, hee made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell

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as a man. Hee humbled himselfe, and became obedient vnto the death, euen the death of the crosse. Wherefore God hath also exalted him on high, and giuen him a Name, which is aboue all Names, that at the Name of Iesus euery knee should bow, both of things in heauen, and things in earth, and things vnder the earth, and that all tongues should confesse that Iesus Christ is the Lord, vnto the praise of God the father.

The Gospel.

AND it came to passe, when Iesus had finished all these sayings, hee sayd vnto his Disciples, Mat. 26.1
We know that after two dayes shall bee Easter, and the Sonne of man shall bee deliuered ouer to bee crucified. Then assembled together the chiefe Priests and the Scribes, and the Elders of the people, vnto the palace of the high Priest, (which was called Caiaphas) and held a counsell, that they might take Iesus by subtilty, and kill him. But they sayd, not on the Holiday, lest there bee an uproare among the people. When Iesus was in Bethany, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster boxe of precious oyntment, and powred it on his head as hee sate at the board. But when his Disciples saw it, they had indignation, saying, whereto serueth this waste? This oyntment might haue bene well solde, and giuen to the poore. When Iesus vnderstood that, hee sayd vnto them, why trouble yee the woman? for shee hath wrought a good worke vpon mee. For yee haue the poore alwayes with you, but mee yee shall not haue alwayes. And in that shee hath cast this oyntment on my body, shee did it to hurte mee. Verely I say vnto you, wheresoeuer this Gospel shall be preached in all the world, there shall also this bee told that shee hath done for a memoriall of her. Then one of the twelue
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(which was called Judas Iſcariot) went vnto the chiefe Priests, and said vnto them, what will yee giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie peces of siluer. And from that time forth hee sought opportunitie to betray him. The first day of Sweete bread, the disciples came to Iesus, saying to him, where wilt thou that wee prepare for thee to eat the passeouer? And hee sayd, Goe into the Citie to such a man, and say vnto him, The Maſter ſaith, My time is at hand: I will keepe my Easter by thee with my Disciples. And the Disciples did as Iesus had appointed them, and they made ready the Passeouer. When the Euen was come, he ſate downe with the twelue: and as they did eate hee sayd, Merely I ſay vnto you, that one of you ſhall betray mee. And they were exceeding ſorrowfull, and began euery one of them to ſay vnto him, Lord, Is it I? Hee answered and ſaid, Hee that dippeth his hand with mee in the diſh, the ſame ſhall betray mee. The Sonne of man truly goeth out as it is written of him: but woe vnto that man, by whom the Sonne of man is betrayed: it had beene good for that man if hee had not beene borne. Then Judas which betrayed him, answered and ſaid, Maſter, is it I? Hee ſayd vnto him, Thou haſt ſaid. And when they were eating, Iesus tooke bread, and when hee had giuen thanks, hee brake it, and gaue it to the Disciples, and ſaid, Take, eat, this is my bodie. And he tooke the Cup, and thanked, and gaue it to them, ſaying, Drinke yee all of this: for this is my blood (which is of the new Teſtament) that is ſhed for many, for the remiſſion of ſinnes. But I ſay vnto you, I will not drinke henceforth of this fruit of the Vine-tree, vntill that day when I ſhall drinke it new with you in my fathers Kingdome, And when they had ſayd grace, they went out vnto
mount

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mount Oliuet. Then said Iesus vnto them, All yee shall be offended because of mee this night : for it is writtē, I will smite the Shepheard, and the sheepe of the flocke shall be scattered abroad : but after I am risen againe, I will goe befoze you into Galilee. Peter answered and said vnto him, Though al men bee offended because of thee, yet will not I bee offended. Iesus said vnto him, Merely I say vnto thee, that in this same night befoze the cocke crow, thou shalt deny mee thice. Peter said vnto him, yea, though I should die with thee, yet will I not deny thee. Likewise also sayd all the disciples. Then came Iesus with them vnto a farre place (which is called Gethsemane) and said vnto the disciples Sit ye here while I goe and pray yonder. And he tooke with him Peter, and the two sonnes of Zebedee, and began to waxe sorrowfull and heauy. Then said Iesus vnto them, My soule is heauie euen vnto the death: tary ye here and watch with me. And he went a little further, and fell flat on his face & prayed, saying, O my Father, if it bee possible, let this cup passe from me : neuerthelesse, not as I will, but as thou wilt. And he came vnto the Disciples and found them asleepe, and said vnto Peter. What, could ye not watch with me one houre? Watch and pray, that ye enter not into temptation: The spirit is willing, but the flesh is weake. Hee went away once againe, and prayed, saying, O my Father, if this cup may not passe away from mee, except I drinke of it, thy will be fulfilled. And he came and found them asleepe againe, for their eyes were heauie. And hee left them, and went againe, and prayed the third time, saying the same words. Then cometh hee to his disciples, and sayd vnto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners, Rise, let vs be going

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ing, behold, he is at hand that doth betray me. While hee yet spake, loe, Judas, one of the number of the twelue, came, and with him a great multitude with swords and stauers, sent from the chiefe Priests and Elders of the people: but hee that betrayed him gaue them a token, saying, Whomsoever I kisse, the same is hee, hold him fast. And forthwith hee came to Jesus and said, Haile master, and kissed him. And Jesus said vnto him, friend, wherefore art thou come? Then came they, and laid hands on Jesus, and tooke him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and strooke a seruant of the high Priests, and smote off his eare. Then said Jesus vnto him, But by thy sworde into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my father, and hee shall giue mee euen now more then twelue legions of Angels? But how then shall the Scriptures be fulfilled? For thus must it bee. In that same houre said Jesus to the multitude, Vee hee come out as it were to a thiefe, with swords and stauers for to take mee. I sate dayly with you teaching in the Temple, and vee tooke mee not. But all this was done, that the Scriptures of the Prophets might bee fulfilled? Then all the Disciples forsooke him, and fled. And they tooke Jesus, and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him a farre off vnto the high Priests Palace, and went in, and sate with the seruants to see the end. The chiefe Priests and Elders, and all the Councell sought false witnesse against Jesus, for to put him to death, but found none: yea, when many false witness came, yet found they none. At the last came two false witness, and said, This fellow sayd, I am
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able to destroy the Temple of God, and to build it againe in thre dayes. And the chiefe Priest arose, and said vnto him, Answerest thou nothing? Why doe these beare witness against thee? But Jesus held his peace. And the chiefe Priest answered, and said vnto him, I charge thee by the liuing God that thou tell vs whether thou bee Christ the Sonne of God, Jesus sayd vnto him, Thou hast sayd. Neuertheless I say vnto you, Hereafter shall yee see the Sonne of man sitting on the right hand of power, and comming in the clouds of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemy, what neede wee of any more witnesses? Behold, now yee haue heard his blasphemy, what thinke yee? They answered and sayd, Hee is worthy to die. Then did they spit in his face, and buffeted him with fistes. And other smote him on the face with the palme of their hands, saying, Tell vs, thou Christ, who is hee that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galilee. But hee denied before them all, saying, I wote not what thou sayest. When he was gone out into the porch, another wench saw him, and sayd vnto them that were there, This fellow also was with Jesus of Nazareth. And againe he denied with an oath, saying, I doe not knowe the man. After a while came vnto him they that stood by, and sayd vnto Peter, Surely thou art euen one of them, for thy speech bewrayeth thee. Then began hee to curse and to sweare, that hee knewe not the man. And immediately the Cocke crew. And Peter remembered the word of Jesus, which said vnto him, Before the Cocke crowe, thou shalt deny mee thrice: and hee went out, and wept bitterly. When the morning was come all the

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chiefe Priests and Elders of the people held a counsell against Jesus to put him to death, and brought him bound, and deliuered him vnto Pontius Pilate the Deputy. Then Judas which had betrayed him (seeing that he was condemned) repented himselfe, & brought againe the thirty plates of siluer to the chiefe Priests and Elders, saying I haue sinned, betraying the innocent blood. And they said, what is that to vs? see thou to that. And he cast down the siluer plates in the Temple, and departed, and went and hanged himselfe. And the chiefe Priests tooke the siluer plates, and said, It is not lawfull for to put them into the treasury, because it is the price of blood. And they tooke counsaile, and bought with them a potters field to bury strangers in. Wherefore the field is called Acheldama, that is the field of blood, vntill this day. Then was fulfilled that which was spoken by Jeremy the Prophet saying, And they tooke thirty siluer plates, the price of him that was betrayed, whome they bought of the children of Israel, and gaue them for the potters field as the Lord appointed mee. Jesus stood before the Deputy and the Deputy asked him, saying, Art thou the King of the Jewes? Jesus said vnto him, Thou sayest. And when he was accused of the chiefe Priests and Elders, hee answered nothing. They said Pilate vnto him, Hearest thou not how many witnessess they lay against thee? And hee answered him to neuer a word, insomuch that the Deputy marvelled greatly. At that least the Deputy was wont to deliuer vnto the people a prisoner whom they would desire. Hee had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate said whether will yee that I giue loose vnto you, Barabbas, or Jesus which is called Christ? For hee knew that for enuy they had deliuered him. When hee was
set

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set downe to giue Iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this day many things in my sleepe because of him. But the chiefe Priests and Elders perswaded the people that they should aske Barabbas, and destroy Iesus. The deputy answered, and said vnto them, Whether of the twaine will ye that I let loose vnto you? They said, Barabbas. Pilate sayd vnto them, What shall I doe then with Iesus, which is called Christ? They all sayd vnto him, Let him be crucified. The Deputy sayd, What euill hath hee done? But they cryed the more, saying, Let him be crucified. When Pilate saw that hee could p[er]suade nothing, but that more businesse was made, hee tooke water and washed his hands before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people and said, His blood bee on vs, and on our children. Then let hee Barabbas loose vnto them, and scourged Iesus, and deliuered him to bee crucified. Then the souldiers of the Deputy tooke Iesus into the Commonhall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Hail King of the Iewes. And when they had spit vpon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, named Simon, him they compelled to beare his Crosse. And they came vnto the place which is called Golgotha, (that is to say, a place of dead mens skuls) and gaue him vineger mingled

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with gall to drinke. And when he had tasted thereof he would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might bee fulfilled which was spoken by the Prophet. They parted my garments among them, and upon my vesture did they cast lots. And they sat and watched him there, and set vp ouer his head the cause of his death written, This is I E S V S, the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that passed by, reviled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and diddest build it in thre dayes, saue thy selfe. If thou bee the Sonne of God, come downe from the crosse. Likewise also the high Priests mocking him with the Scribes and Elders sayd, He saued other, himselfe he cannot saue. If hee bee the King of Israel, let him now come downe from the crosse, and we will beleene him. Hee trusted in God, let him deliuer him now, if he will haue him: for hee sayd, I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the first houre was there darknesse ouer all the land until the ninth houre. And about the ninth houre Iesus cryed with a loud voice, saying, Eli, Eli, lama-sa-bach-thani, that is to say, My God, My God, why hast thou forsaken mee? Some of them that stood there, when they heard that, sayd, This man calleth for Elias. And straight way one of them ranne and tooke a sponge, and when hee had filled it full of vineger, hee put it on a reede, and gaue him to drinke. Other said, Let bee, let vs see whether Elias will come and deliuer him. Iesus when hee had cryed againe with a loud voyce, yielded vp the Ghost. And behold, the vable of the Temple did rent in two parts from the top

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top to the bottonie, and the earth did quake, and the stones rent, and graues did open, and many bodyes of saints which slept arose, and went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centurion, and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truly this was the Sonne of God. And many women were there (beholding him afarre off,) which followed Jesus from Galilee ministering vnto him: among which was Mary Magdalene, and Mary the mother of James and Ioses, and the mother of Zebedees chldren,

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The Epistle.



What is hee this that cometh from Edom, with red coloured clothes of Bosra (which is so costly cloth) and cometh in so mightily with all his strength? I am he that teacheth righteousness, and am of power to helpe. Wherefore then is thy clothing red, and thy raiment like his that treadeth in the wine presse? I haue troden the presse my selfe alone, and of all people there is not one with mee. Thus will I treade downe mine enemies in my wrath, and set my feete vpon them in mine indignation, and their blood shall besprizing my clothes, and so will I staine all my rayment. For the day of vengeance is assigned in my heart, and the yeere when my people shall bee deliuered is come. I looked about mee, and there was no man to shew mee any helpe. I marvelled that no man held mee by. Then I held mee by mine owne arme, and my seruientnesse sustained mee. And thus will I tread downe the people in my wrath, and bathe them

Esay 63.1.

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them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that hee hath giuen vs, for the great good that hee hath done for Israel, which hee hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he said, These noe doubt are my people, and no shrinking children: and so hee was their Saviour. In their troubles hee was also troubled with them, and the Angel that went forth from his presence deliuered them. Of very loue and kindnesse that hee had vnto them, hee redeemed them. Hee hath borne them, and carryed them by, euer since the world began. But after they prouoked him to wrath, and vexed his holy mind, hee was their enemy, and fought against them himselte. Yet remembred Israel the old time of Moses and his people, saying, where is hee that brought them from the water of the Sea, with them that fed his sheepe? where is hee that hath giuen his holy Spirit among them? Hee led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting name. Hee led them in the deepe, as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of GOD, giueth him rest. Thus, O GOD hast thou led thy people, to make thy selfe a glorious Name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy ielousie, thy strength, the multitude of thy mercies, and thy louing kindnesse will not bee intreated of vs? yet art thou our Father: for Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our Father and Redeemer, and thy Name is euerlasting.

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lasking. O Lord, wherefore hast thou led vs out of the way? wherefore hast thou hardened our hearts, that wee feare thee not? Bee at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy sanctuary in possession, for our enemies haue troden downe thy holy place. And wee were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy Name.

The Gospel.

After two dayes was Easter, and the dayes of sweet bread. And y^e high Priests and the Scribes sought how they might take him by craft, and put him to death. But they sayd. Not in the feast day, lest any businelle arise among the people. And when hee was in Bethany in the house of Simon the leper, euen as hee sate at meate, there came a woman hauing an alabaster boxe of oyntment called Nard, that was pure and costly, and shee brake the boxe, and powred it vpon his head. And there were some that were not content within themselves, and sayd, What needed this waste of oyntment? for it might haue bene solde for more then thzee hundred pence, and haue benee giuen to the poore: and they grudged against her. And Iesus sayd, Let her alone, why trouble yee her? Shee hath done a good worke on mee: for ye haue the poore with you alwayes, and whensoever yee will, yee may doe them good: but mee haue yee not alwayes. Shee hath done that shee could, shee came afozehand to annoynt my body to the burying. Verily, I say vnto you, Wheresoever this Gospel shall bee preached thorowout the whole world, this also that shee hath done, shall bee rehearsed in remembrance of her. And Judas Iscariot one of the twelue, went away vnto the high Priests,

Mar. 14. 1.

Munday before Easter.

priefts, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And hee sought how hee might conveniently betray him. And the first day of sweet bread (when they offered the Pasleouer) his disciples sayd vnto him, where wilt thou that wee goe and prepare, that thou mayest eat the Pasleouer? And he sent forth two of his disciples, and sayd vnto them, Goe pee into the Citie, and there shall meete you a man beating a pitcher of water, follow him. And whithersoever hee goeth in, say pee vnto the goodman of the house, The Master sayeth, Where is the guest Chamber, where I shall eat the Pasleouer with my disciples? And hee will shew you a great Parlor paved & prepared, there make ready for vs. And his Disciples went forth, and came into the Citie, and found as he had said vnto them, And they made ready the Pasleouer. And when it was now euentide, he came with the twelue: and as they sate at board, and did eate, Iesus sayd, Verily, I say vnto you, one of you (that eateth with mee) shall betray mee. And they began to bee sorrie, and to say to him one by one, Is it I? And another sayd, Is it I? Hee answered and said vnto them, It is one of the twelue, even hee that dippeth with mee in the platter. The Sonne of man truly goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: good were it for that man if hee had neuer beene borne. And as they did eate, Iesus tooke bread, and when hee had giuen thanks, he brake it and gaue to them, and sayd, Take, eate, this is my body. And he tooke the cup, and when he had giuen thanks, hee gaue it to them: and they all dranke of it. And hee said vnto them, This is my blood of the new Testament, which is shed for many. Verily I say vnto you, I will drinke no more
of

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of the fruite of the Vine, vntill that day that I
drinke it new in the Kingdome of God. And when
they had sayd grace, they went out to the mount O-
liuet. And Iesus saith vnto them, All yee shall bee of-
fended because of me this night: for it is written, I
will smite the shepheard, and the sheepe shall bee scatte-
red: but after that I am risen againe. I will goe into
Galilee before you. Peter sayd vnto him. And though
all men be offended, yet will not I. And Iesus saith
vnto him, Verily I say vnto thee, that this day euen
in this night, before the cocke crow twice thou shalt
denie me three times. But hee spake more vehement-
ly, No, if I should dye with thee, I will not deny
thee. Likewise also sayd they all. And they came into
a place which was named Gethsemane, and hee sayd
to his Disciples, Sit yee here, while I goe aside and
pray. And he taketh with him Peter, and James,
and Iohn, and began to waxe abashed, and to bee in
an agony, and sayd vnto them, My soule is heauie
euen vnto the death: tarry yee heere and watch. And
hee went forth a little, and fell downe flat on the
ground, and prayed, that if it were possible, the houre
might passe from him. And hee said, Abba, Father,
all things are possible vnto thee, take away this cup
from me: Neuerthelesse, not as I will, but that thou
wilt, be done. And hee came and found them sleeping,
and saith to Peter, Simon sleepest thou? Couldst
not thou watch one houre? Watch yee and pray,
lest yee fall into temptation: the spirit truly is rea-
dy, but the flesh is weak. And againe hee went aside
and prayed, and spake the same words: And hee re-
turned, and found them asleepe againe, for their eyes
were heauie, neither wist they what to answer him.
And hee came the third time, and sayd vnto them,
Sleepe henceforth, and take your ease, it is enough.
The

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The houre is come, Behold, the Sonne of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, he that betrayeth me is at hand. And immediately while hee yet spake, commeth Judas (which was one of the twelue) and with him a great number of people, with swords and stauers, from the high Priests, and Scribes, and Elders. And hee that betrayed him, had giuen them a generall token, saying, Whomsoeuer I doe kisse, the same is hee, take and leade him away warily. And as soone as hee was come, hee goeth straight way to him, and saith vnto him, Master, Master, and kissed him. And they layde their hands on him, and tooke him. And one of them that stood by, drew out a sword, and smote a seruant of the high Priests, and cut off his eare. And Jesus answered, and said vnto them, Vee be come out as vnto a thiefe, with swords and stauers for to take mee: I was daily with you in the Temple teaching, and yee tooke mee not: But these things come to passe, that the Scriptures should bee fulfilled. And they all forsooke him, and ranne away. And there followed him a certaine yong man clothed in linnen vpon the bare, and the young men caught him, and hee left his linnen garment, and fled from them naked. And they ledde Jesus away to the high Priest of all, and with him came all the high Priests, and the Elders, and the Scribes. And Peter followed him a great way off (euen till hee was come into the Palace of the high Priest) and hee sate with the seruants, and warmed himselfe at the fire. And the high Priests and all the Councill sought for witnesse against Jesus to put him to death, and found none: for many bare false witnesse against him, but their witnessses agreed not together. And there arose certaine, and brought false witnesse against him, saying, Wee heard him say,

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say, I will destroy this Temple that is made with hands, and within three dayes I will build another made without hands. But yet their witnessess agreed not together. And the high Priest stood by among them and asked Jesus, saying, Answerest thou nothing? How is it that these beare witness against thee? But he held his peace and answered nothing. Againe the high Priest asked him, and sayd vnto him, Art thou Christ the Sonne of the blessed? And Jesus sayd, I am: and yee shall see the Sonnes of man sitting on the right hand of power, and comming in the cloudes of heauen. Then the high Priest rent his clothes, and said, What need we any further witnessess? Wee haue heard blasphemy, what thinke yee? And they all condemned him to be worthy of death. And some began to spit at him and to couer his face, and to beate him with fists, and to say vnto him, Aread. And the seruants buffetted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when she saw Peter warming himselfe, she looked on him, and sayd, Wast not thou also with Jesus of Nazareth? And hee denied, saying, I know him not, neither wote I what thou sayest. And he went out into the porch, and the Cocke crew. And a damosell (when she saw him) began againe to say vnto them that stood by, This is one of them And hee denyed it againe. And anon after, they that stood by, sayd againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But hee began to curse and to sweare saying, I know not this man of whom yee speake. And againe the cocke crew. And Peter remembred the word that Jesus had said vnto him, Before the cock crow twice, thou shalt deny me three times: and he began to weepe.

Tuesday

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The Epistle.

Esay 50.5

The Lord God hath opened mine eare, therefore can I not say nay, neither will I draw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nip- pers. I turne not my face from shame and spitting, and the Lord God shall helpe me, therefore shall I not bee confounded. I haue hardened my face like a flint stone: for I am sure that I shall not come to confusion. Hee is at hand that iustifieth mee: who will then goe to law with me? let vs stand one against another. If there be any that will reason with me, let him come here forth to me: behold the Lord God standeth by me: what is he then that can condemne mee: Lo, they shall be like as an old cloth, the moth shall eate them vp. Therefore whoso feareth the Lord among you, let him heare the voyce of his seruant, who so walketh in darkenesse and no light shineth vpon him, let him put his trust in the Name of the Lord, and hold him vp by his God. But take heed, yee all kinde a fire of the wrath of God, and stirre vp the coales. Walke on in the glistering of your owne fire, and in the coales that ye haue kindled. This commeth vnto you from my hand, namely, that ye shall sleepe in sorrow.

The Gospel.

Mar. 15.1

And anon in the dawning, the hie Priests held a counsell with the Elders, and the Scribes, and the whole Congregation, and bound Iesus, and led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And hee answered, and said vnto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how many things they lay to thy charge,

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charge. Jesus answered yet nothing, so that Pilate marvelled. At that feast Pilate did deliver vnto them a prisoner, whomsoever they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: hee had committed murder. And the people called vnto him, and began to desire him that hee would doe according as hee had ever done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the King of the Jewes? for he knew that the high Priests had delivered him of enuy. But the high Priests moued the people, that hee should rather deliver Barabbas vnto them. Pilate answered againe, and sayd vnto them, What will you then that I doe vnto him, whom ye call the King of the Jewes? And they cryed againe, Crucifie him. Pilate sayd vnto them, What euill hath he done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and delivered vp Jesus (when he had scourged him) for to bee crucified. And the souldiers led him away into the common Hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Hail King of the Jewes. And they smote him on the head with a reede, and did spitt vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the felde, to beare his croffe. And they brought him to a place named Golgotha (which is a man interpret, is, The place of dead mens skuls.) And they gaue him to

I

drinke

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Drinke, wine mingled with myrrhe: but hee received it not. And when they had crucified him, they parted his garments, casting lots vpon them, what euery man should take. And it was about the third houre, and they crucified him, and the title of this cause was written, The King of the Iewes. And they crucified with him two theeues, the one on his right hand, and the other on his left: and the Scripture was fulfilled, which saith, Hee was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying: Ah wretch, thou that destroyest the Temple, and buildest it againe in three dayes, saue thy selfe, and come downe from the Crosse. Likewise also mocked him the high Priests among themselves, with the Scribes, and sayd, Hee saued other men, himselfe hee cannot saue. Let Christ the King of Israel descend now from the Crosse, that wee may see, and beleue. And they that were crucified with him, checked him also. And when the sixth houre was come, darkenesse arose ouer all the earth, untill the ninth houre. And at the ninth houre, Jesus cryed with a lowd voyce, saying, Eloi, Eloi, lama sabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken mee? And some of them that stood by, when they heard that, sayd, Behold, he calleth for Elias. And one ran, and filled a sponge full of vinegar, and put it on a reed, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Jesus cryed with a lowd voyce, and gaue vp the Ghost. And the vaille of the Temple rent in two pieces from the toppe to the bottome. And when the Centurion, which stood before him, saw that hee so cryed and gaue vp the Ghost, he sayd, Truly, this man was the Sonne of God. There were also women a good way off, beholding him;

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him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Ioses, and Mary Salome (which also when hee was in Galilee, had followed him, and ministered vnto him) and many other women, which came by with him to Hierusalem. And now when the Euen was come, (because it was the day of preparing that goeth before the Sabbath) Ioseph of the Citie of Arimathea, a noble Counsellour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the bodie of Iesus. And Pilate marvelled that hee was already dead, and called vnto him the Centurion, and asked of him whether he had been any while dead. And when hee knew the trueth of the Centurion, hee gaue the body to Ioseph. And he bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layd him in a Sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the Sepulchre. And Mary Magdalene, and Mary Ioses beheld where he was layd.

¶ Wednesday before Easter.

The Epistle.



Whereas is a Testament, there must also of necessitie be the death of him that maketh the Testament. For the Testament taketh authoritie when men are dead. For it is yet of no value as long as hee that maketh the Testament is aliue. For which cause also neither the first Testament was ordained without blood. For when Moses had declared all the Commandements to all the people according to the Law, hee tooke the blood of calves and of goats, with water and purple wooll, and hysope, and sprinkled both the Booke and all the people, saying, This is

Heb. 9. 16

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the blood of the Testament, which God hath appointed vnto you. Moreover, hee sprinkled the Tabernacle with blood also, and all the ministering vessels. And almost all things are by the Law purged with blood, and without shedding of blood is no remission. It is need then that the similitudes of heavenly things be purified with such things, but that the heavenly things themselves be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer himselfe often, as the high Priest entreteth into the holy place euery yeere with strange blood (for then hee must haue often suffered since the world began:) but now in the ende of the world hath he appeared once to put sinne to flight, by the offering vp of of himselfe. And as it is appointed vnto all men that they shall once die, and then cometh the iudgement: euen so Christ was once offered, to take away the sinnes of many, and vnto them that looke for him, shall he appeare againe without sin vnto saluation.

The Gospel.

Luk. 22.1

IN the feast of sweete bread drew nigh, which is called Easter, and the high Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelve, and hee went his way, and communed with the high Priests and Officers, how hee might betray him vnto them. And they were glad, and promised to giue him money. And hee consented, and sought opportunitie to betray him vnto them, when the people were away. Then came the day

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day of Sweete bread, when of necessity the Pasceouer must bee offered. And hee sent Peter and John, saying, Goe, and prepare vs the Pasceouer, that wee may eate it. They say vnto him, Where wilt thou that wee prepare? And he sayd vnto them, Behold, when yee enter into the Citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that hee entreth in, and yee shall say vnto the good man of the house, The Master sayth vnto thee, Where is the ghest Chamber, where I may eate the Pasceouer with my Disciples? And hee shall shew you a great Parlour paved, there make ready. And they went and found as hee had sayd vnto them and they made ready the Pasceouer. And when the houre was come, hee sate downe, and the twelue Apostles with him, And he said vnto them, I haue inwardly desired to eate this Pasceouer with you before that I suffer. For I say vnto you, Hencefoorth will I not eate of it any moze, untill it bee fulfilled in the Kingdome of God. And hee tooke the cup, and gaue thanks, and sayd, Take this, and diuide it among you: for I say vnto you, I will not drinke of the fruit of the Wine, untill the Kingdome of God come. And hee tooke bread and when hee had giuen thanks, hee brake it, and gaue it vnto them, saying, This is my body, which is giuen for you: this doe in the remembrance of mee. Likewise also when hee had supped, he tooke the Cup, saying, This Cup is the new Testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth mee, is with mee on the table. And truely the Sonne of man goeth as it is appointed: but woe vnto that man by whom hee is betrayed. And they began to enquire among themselves, which of them it was that should doe it. And there was a strife among them, which of them should

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seeme to be the greatest. And hee sayd vnto them, The Kings of Nations reigne ouer them, and they that haue authoritie ouer them are called gracious: but yee shall not so bee. But he that is greatest among you, shall be as the yonger: and hee that is chiefe, shall bee as hee that doth minster. For whether is greater, hee that sitteth at meate, or hee that serueth? Is not hee that sitteth at meate? But I am among you as hee that ministreth. We are they which haue abidden with mee in my temptations. And I appoint vnto you a Kingdome, as my father hath appointed to mee, that ye may eate and drinke at my table in my Kingdome, and sit on seates, iudging the twelue tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheate: but I haue prayed for thee, that thy faith faile not: and when thou art conuerted, strengthen thy brethren. And he sayd vnto him, Lord, I am ready to goe with thee in- to prison, and to death. And hee sayd, I tell thee Peter, the Cocke shall not crowe this day, till thou haue denyed thrice that thou knowest me. And he sayd vnto them, When I sent you without wallet, and scrip, and shooes, lacked you any thing? And they sayd, No. Then sayd hee vnto them, But now hee that hath a wallet, let him take it vp, and likewise his scrip, and hee that hath no sword, let him sell his coate and buy one. For I say vnto you, that yet the same which is written, must bee performed in mee, Euen among the wicked was hee reputed: for those things which are written of me, haue an end. And they sayd, Lord, behold, here are two swords. And hee sayd vnto them, It is enough. And hee came out, and went (as hee was wont) to mount Oliuet. And the Disciples followed him: and when hee came to the place, hee sayd vnto them, Pray, least yee fall into temptation.

And

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And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remooue this cup from mee, neuerthelesse, not my will, but thine be fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And hee was in an agony, and prayed the longer, and his sweat was like drops of blood trickling downe to the ground. And when hee arose from prayer, and was come to his disciples, hee found them sleeping for heavinesse, and hee sayd vnto them, Why sleepe yee? Arise, and pray, lest ye fall into temptation. While hee yet spake, behold, there came a company, and hee that was called Judas, one of the twelue, went befoze them, and preassed nigh vnto Jesus, to kisse him. But Jesus said vnto him, Judas betrayest thou the Sonne of man with a kisse? When they which were about him saw what would follow, they sayd vnto him, Lord, shall wee smite with the sword? and one of them smote a seruant of the high Priests, and strooke off his right eare. Jesus answered, and sayd, Suffer ye thus farre forth. And when hee touched his eare, hee healed him. Then Jesus sayd vnto the high Priests and rulers of the Temple, and the Elders which were come to him, See bee come out as vnto a thiefe with swords and stauers. When I was dayly with you in the Temple, yee stretched forth no hands against mee, but this is euen your very houre, and the power of darknesse. Then tooke they him, and led him, and brought him to the high Priests house. But Peter followed a farre off. And when they had kindled a fire in the mids of the Palace, and were set downe together, Peter also sate downe among them. But when one of the wenches beheld him as hee sate by the fire, and looked vpon him, shee sayd, This same fellow was also with him. And hee denied him,

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saying, Woman, I know him not. And after a little while another saw him, and sayd Thou art also one of them. And Peter sayd, Man, I am not. And about the space of an houre after, another affirmed, saying, Verily this fellow was with him also, for hee is of Galilee. And Peter sayd, Man, I wot not what thou sayest. And immediatly while hee yet spake, the Cocke crew. And the Lord turned backe, and looked vpon Peter, and Peter remembred the word of the Lord, how he had sayd vnto him, Before the Cocke crow thou shalt denie mee thrise: and Peter went out and wept bitterly. And the men that tooke Jesus, mocked him, and smote him: and when they had blindfolded him, they strooke him on the face, and asked him, saying: Areade, who is hee that smote thee? And many other things despitefully sayd they against him, And as soone as it was day, the Elders of the people, and the high Priests and Scribes came together, and led him into their Councell, saying, Art thou very Christ? Tell vs. And he sayd vnto them, If I tell you, ye will not beleue mee: and if I aske you, you will not answer, nor let mee goe. Hereafter shall the Sonne of man sit on the right hand of the power of God. Then sayd they all, Art thou then the Sonne of God? Hee sayd, Ye say that I am. And they sayd, What need we of any further witnesse? for we our selues haue heard of his owne mouth.

¶ Thursday before Easter.

The Epistle.

1. Cor. II.
17.



His I warne you of, and commend not, that yee come not together after a better manner, but after a worse. For first of all, when yee come together in the Congregation, I heare that there is
dissension

Thursday before Easter.

diffension among you, and I partly beleue it. For there must bee sects among you, that they which are perfect among you, may bee knowen. When yee come together therefore into one place, the Lords Supper cannot bee eaten, for euery man beginneth afore to eat his owne supper, and one is hungry, and another is drunken. Haue ye not houses to eat and drinke in? Despise ye the Congregation of God, and shame them that haue not? What shall I say vnto you? Shall I prayse you? In this I prayse you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which hee was betrayed, tooke bread, and when hee had giuen thanks, hee brake it, and said, Take ye and eat, this is my body, which is broken for you: This doe yee in the remembrance of mee. After the same manner also he tooke the cup when Supper was done, saying, This cup is the New Testament in my blood: This doe, as oft as yee drinke it in remembrance of mee. For as often as yee shall eat this bread, and drinke of this cup, yee shall shew the Lords death till hee come. Wherefore whosoever shall eat of this bread, and drinke of this cup of the Lord vnworthily, shall bee guilty of the body and blood of the Lord. But let a man examine himselfe, and so let him eat of the bread, and drinke of the cup. For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because hee maketh no difference of the Lords body: For this cause many are weake and sicke among you, and many sleepe. For if wee had iudged our selues, wee should not haue beene iudged. But when wee are iudged of the Lord, we are chastened, that wee should not be damned with the world. Wherefore, my brethren, when yee come together to eat, tary one for another. If any man hunger, let him eat at home, that yee come

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come not together vnto condemnation. Other things
will I set in order when I come.

The Gospel.

Luk. 23. 1.



The whole multitude of them arose, and
led him vnto Pilate. And they beganne
to accuse him, saying, Wee found this
fellow peruerting the people, and for-
bidding to pay tribute to Cesar, saying,
that hee is Christ a King. And Pilate opposed him,
saying, Art thou the King of the Iewes? Hee an-
swered him and sayd, Thou sayest it. Then sayd Pi-
late to the high Priests, and to the people, I finde
no fault in this man. And they were the more fierce,
saying, Hee mooueth the people, teaching throughout
all Iury, and beganne at Galilee, euen to this place.
When Pilate heard mention of Galilee, hee asked
whether the man were of Galilee. And as soone as he
knew that he belonged vnto Herods Iurisdiction, hee
sent him to Herod, which was also at Hierusalem at
that time. And when Herod saw Iesus, hee was ex-
ceeding glad: for he was desirous to see him of a long
season, because he had heard many things of him, and
hee trusted to haue seene some miracles done by him.
Then hee questioned with him many words: but
hee answered him nothing. The high Priests and
Scribes stood forth, and accused him straitly.
And Herod with his men of warre dispised him. And
when hee had mocked him, hee arrayed him in white
clothing, and sent him againe to Pilate. And the
same day Pilate and Herod were made friends toge-
ther: for before they were at variance. And Pilate
called together the high Priest, and the Rulers, and
the people, and sayd vnto them, See haue brought
this man vnto mee, as one that peruerteth the peo-
ple, and behold, I examine him before you, and finde
no

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no fault in this man of those things wherof yee accuse him, no nor yet Herod. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie he must haue let one loose to them at that feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas (which for a certaine insurrection made in the Citie, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying, Crucifie him, crucifie him. Hee sayd vnto them the third time, What euill hath hee done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with loud voyces, requiring that hee might be crucified. And the voyces of them and of the high Priests preuailed. And Pilate gaue sentence that it should bee as they required: and hee let loose vnto them him that for insurrection and murder was cast in prison, whom they had desired. And hee deliuered vnto them Iesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him layd they the Crosse, that hee might beare it after Iesus. And there followed him a great company of people, and of women, which bewayled and lamented him. But Iesus turned backe vnto them and said, Yee daughters of Ierusalem, weepe not for mee, but weepe for your selues, and for your children: for behold, the dayes will come, in the which they shall say, Happy are the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke. Then shall they begin to say to the mountaines, fall on vs: and to the hilles, couer vs. For if they doe this in a grene tree, what shall be done in the drie? And there were two euill doers ledde with him to

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to bee laine. And after that they were come to the place which is called Caluarie, there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then sayd Iesus, Father. ⁷⁰ giue them, for they wot not what they doe. And they parted his raiment, and cast lots: and the people stood and beheld. And the rulers mocked him with them, saying, Hee saued other men, let him saue himselfe, if hee bee very Christ the chosen of God. The souldiers also mocked him, and came and offered him vinegar, and said, If thou bee the King of the Iewes, saue thy selfe. And a superscription was written ouer him with Letters of Greeke, and Latine, and Hebrew, This is the King of the Iewes. And one of the euill doers which were hanged, rayled on him saying, If thou be Christ, saue thy selfe and vs. But the other answered & rebuked him, saying, fearest not thou God, seeing thou art in the same damnation? Wee are righteously punished, for wee receiue according to our deedes: but this man hath done nothing amisse. And hee sayd vnto Iesus, Lord, remember mee when thou comest into thy Kingdome. And Iesus sayd vnto him, Verely I say vnto thee, To day shalt thou be with mee in Paradise. And it was about the sixt houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, and the Sun was darkened, & the baile of the Temple did rent euen thorow the middes. And when Iesus had cryed with a lowd voyce, hee sayd, Father into thine hands I commend my Spirit. And when he had thus sayd, he gaue vp the Ghost. When the Centurion saw what had happened, hee glorified God, saying, Verely this was a righteous man. And all the people that came together to that sight, and saw the things which had happened, smote their breasts, and returned, And all his acquaintance, and the

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the women that followed him from Galilee, stood a far off, beholding these things. And behold, there was a man named Joseph, a counsellor, and hee was a good man and a iust: the same had not consented to the counsell, and deed of them, which was of Arimathes, a citty of the Jewes, which same also waited for the kingdom of God: he went vnto Pilate, and begged the body of Jesus, and tooke it downe, and wrapped it in a linnen cloth, and laid it in a Sepulchre, that was hewen in stone, wherein neuer man before had beene layd. And that day was the preparing of the Sabbath, and the Sabbath drew on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was layd. And they returned, and prepared sweet odours, and oymments: but rested on the Sabbath day according to the Com-mandement.

¶ On good Friday.

The Collects.

A Almighty God, wee beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and giuen vp into the hands of wicked men, and to suffer death vpon the crosse, who liueth and reigneth with thee and the holy Ghost, now and for euer. Amen.

A Almighty and enuerlasting God, by whose Spirit the whole bodie of the Church is governed and sanctified: receiue our supplications and prayers, which we offer before thee for all estates of men in thy holy Congregation, that every member of the same in his vocation and ministry, may truly and godly serue thee, through our Lord Jesus Christ.

Mercifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death

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death of a sinner, but rather that he should bee conuerted and liue, haue mercie vpon all Jewes, Turkes, Infidels, and Heretikes, & take from them all ignorance, hardnesse of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and bee made one fold vnder one Shepheard Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

Heb. 10. 1.

The Law (which hath but a shadow of good things to come, and not the very fashion of things themselves) can neuer with those sacrifices, which they offer yeere by yeere continually, make the commers thereunto perfect. For would not then those sacrifices haue ceased to haue beene offered, because that the offerers once purged, should haue had no more conscience of sinnes? Neuerthelesse, in those sacrifices is there mention made of sinnes euery yeere. For the blood of Oxen and Goats cannot take away sinnes. Wherefore when hee commeth into the world, hee saith, Sacrifice and Offering thou wouldest not haue, but a body hast thou ordeined mee. Burnt offerings also for sinne hast thou not allowed. Then sayd I, Loe, I am here. In the beginning of the Booke it is written of me, that I should doe thy will, O God. Aboue, when hee saith, Sacrifice and offering, and burnt sacrifices, and sinne offerings thou wouldest not haue, neither hast thou allowed them (which yet are offered by the Law :) then sayd he, Loe, I am here to doe thy will, O God: hee taketh away the first, to establish the latter. By the which will wee are made holy, euen by the offering of the bodie of Iesus Christ once for all. And euery Priest is ready dayly ministering, and offering often times one manner of oblation, which

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which can neither take away sinnes. But this man, after he had offered once sacrifice for sin, is set downe for euer on the right hand of God, and from henceforth saileth till his foes be made his footstool. For with one offering hee hath made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth by record, euen when he told before, This is the Testament that I will make vnto them. After those dayes (saith the Lord) I will put in their hearts, and in their mindes will I write them, and their sins and iniquities will I remember no more. And where remission of these things is, there is no more offering for sinnes. Seeing therefore, brethren, that by the meanes of the blood of Iesus, we haue libertie to enter into the holy place by the new & liuing way, which hee hath prepared for vs through the vail, (that is to say) by his flesh: and seeing also that wee haue an high Priest, which is Calue: ouer the house of God; let vs draw nigh with a true heart in a sure faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water: Let vs keepe the profession of our hope without aueraging, (for hee is faithfull that promisseth) and let vs consider one another, to the intent that wee may prouoke one to loue, and to good workes, not forsaking the fellowship that wee haue among our selues, as hath happened of some is: but let vs exhort one another, and that so much the more, because ye see that the day of our death is nigh.

The Gospel.

When Iesus had spoken these wordes, hee went forth with his Disciples ouer the brooke Cedron, where was a Garden into the which hee then entred with his Disciples. Iudas also, which betrayed him,

Iohn 18.1

On good Friday:

him know the place. for Jesus oft times resorted thither with his Disciples. Judas then (after hee had received a band of men and ministers of the hie Priests and Pharisees) came thither with lanternes, and firebrands and weapons. And Jesus knowing all things that should come on him, went forth and sayd vnto them, whom seeke yee? They answered him, Jesus of Nazareth. Jesus said vnto them, I am hee. Judas also which betrayed him, stood with them. As soone then as he had sayd vnto them, I am hee, they went backward, and fell to the ground. Then asked hee, them againe, whom seeke yee? they sayd, Jesus of Nazareth. Jesus answered, I haue told you that I am hee: if ye seek me therefore, let these goe their way, that the saying might be fulfilled which hee spake, Of them which thou gauest mee, haue I not lost one. Then Simon Peter hauing a sword drew it, and smote the high Priest's seruant, and cut off his right eare. The seruants name was Malchus. Therefore saith Jesus vnto Peter, Put up thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me? Then the company, and the captaine and the ministers of the Jewes, tooke Jesus, and bound him and led him away to Annas first, for hee was father in law to Caiaphas which was the high Priest the same yeere. Caiaphas was hee that gaue counsell to the Jewes, that it was expedient that one man should dye for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was knowne to the high Priest, and went in with Jesus into the palace of the high Priest. But Peter stood at the doore without. Then went out that other disciple, which was knowne to the high Priest, and spake to the damosell that kept the doore, and brought in Peter. Then sayd the damosell that kept

On good Friday.

kept the doore, vnto Peter, Art not thou also one of this mans Disciples? Hee sayd, I am not. The seruants and ministers stood there, which had made a fire of coales, for it was cold, and they warmed themselves. Peter also stood among them, and warmed himselfe. The high Priest then asked Jesus of his Disciples, and of his doctrine. Jesus answered him, I spake openly in the world, I euer taught in the Synagogue, and in the Temple, whither all the Jewes haue resorted, and in secret haue I spoken nothing. Why askest thou mee? Aske them which heard mee, what I sayd vnto them: Behold, they can tell what I sayd. When hee had thus spoken, one of the ministers which stood by, smote Jesus on the face, saying, Answerest thou the high Priest so? Jesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou mee? And Annas sent him bound vnto Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then sayd they vnto him, Art not thou also one of his Disciples? He denyed it, and sayd, I am not. One of the seruants of the high Priest (his cousin whose eare Peter smote off) sayd vnto him, Did not I see thee in the garden with him? Peter therefore denyed againe: and immediatly the Cocke crew. Then led they Jesus from Caiaphas, into the hall of iudgement: it was in the morning, and they themselves went not into the Iudgement hall, lest they should be defiled, but that they might eate the Pasche. Pilate then went out to them, and said, What accusation bring you against this man? They answered, and sayd vnto him, If hee were not an euill doer, we would not haue deliuered him vnto thee. Then sayd Pilate vnto them, Take ye him, and iudge him after your owne Law. The Jewes therefore sayd
¶ vnto

On good Friday.

vnto him, It is not lawfull for vs to put any man to death: that the wordes of Iesus might bee fulfilled which hee spake, signifying what death he should die. Then Pilate entred into the iudgement hall againe, and called Iesus, and sayd vnto him, Art thou the King of the Iewes? Iesus answered, Sayest thou that of thy selfe, or did other tell it thee of mee? Pilate answered, Am I a Jew? Thine owne nation, and the high Priests haue deliuered thee vnto mee: what hast thou done? Iesus answered, My Kingdome is not of this world. If my Kingdome were of this world, then would my ministers surely fight that I should not bee deliuered to the Iewes: but now is my Kingdome not from hence. Pilate therefore sayd vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King. For this cause was I borne, and for this cause came I into the world, that I should beare witnesse vnto the trueth: and all that are of the trueth, heare my voyce. Pilate sayd vnto him, What thing is trueth? And when hee had sayd this, hee went out againe vnto the Iewes, and sayd vnto them, I finde in him no cause at all. Pee haue a custome that I should deliuer you one loose at Easter: will ye that I loose vnto you the King of the Iewes? Then cryed they all againe, saying, Not him, but Barabbas. The same Barabbas was a murtherer. Then Pilate tooke Iesus therefore and scourged him: and the soldiers woond a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and sayd, Haile King of the Iewes: and they smote him on the face. Pilate went forth againe, and sayd vnto them, Behold, I bring him forth to you, that yee may know that I finde no fault in him. Then came Iesus forth, wearing a crowne of thorne, and a robe of purple. And hee sayth vnto them.

On good Friday.

them, Behold the man. When the high Priests therefore, and the ministers saw him they cryed, Crucifie him, crucifie him. Pilate saith vnto them, Take yee him, and crucifie him, for I find no cause in him. The Jewes answered him, We haue a law and by our law he ought to die, because hee made himselfe the Sonne of God. When Pilate heard that saying, hee was the more afraid, and went againe into the iudgement hall, and said vnto Jesus, Whence art thou? But Jesus gaue him no answer. Then sayd Pilate vnto him, Speakest thou not vnto mee? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Jesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue: therefore he that deliuered mee vnto thee, hath the more sinne. And from thencefoorth sought Pilate meanes to loose him. But the Jewes cryed, saying, If thou let him goe, thou art not Césars friend: for whosoever maketh himselfe a king, is against Cesar. When Pilate heard that saying, hee brought Jesus forth, and sate downe to giue sentence, in a place that is called the Pavement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And hee sayd vnto the Jewes, Behold, your king, They cryed, saying, Away with him, away with him, crucifie him, Pilate saith vnto them, Shall I crucifie your king? The high Priests answered, We haue no king but Cesar. Then deliuered he him to them to bee crucified. And they tooke Jesus, and led him away. And he bare his Crosse, and went forth into a place which is called, The place of dead mens sculs, but in Hebrew, Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it vpon the Crosse, The writing was Iesus of

On good Friday:

Nazareth, King of the Iewes. This title read many of the Iewes: for the place, where Iesus was crucified, was neere to the City, and it was written in Hebreu, Greeke, and Latine. Then sayd the high Priests of the Iewes to Pilate, write not, King of the Iewes: but that hee sayd, I am King of the Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers when they had crucified Iesus, tooke his garments, and made foure parts, to euery souldier a part, and also his coat. The coat was without seame, wrought vpon thorrowout. They sayd therefore among themselves, Let vs not diuide it, but cast lots for it, who shall haue it, that the Scripture might be fulfilled, saying, They haue parted my rayment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the Crosse of Iesus, his mother and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Iesus therefore saw his mother, and the Disciple whom hee loued, standing, hee sayth vnto his mother, Woman, behold thy sonne. Then said hee to the Disciple, Behold thy mother. And from that houre the Disciple tooke her for his owne. After these things, Iesus knowing that all things were now performed, that the Scripture might bee fulfilled, he saith, I thirst. So there stood a vessel by full of vineger: therefore they filled a sponge with vineger: and woond it about with hyssope, and put it to his mouth. As soone as Iesus then receiued the vineger, he sayd, It is finished, and bowed his head, and gaue vp the ghost. The Iewes therefore, because it was the preparing of the Sabbath, that the bodyes should not remaine vpon the Crosse on the Sabbath day, (for that Sabbath day was an high day) besought Pilate that their legs might bee broken, and that they might

Easter Euen.

might be taken downe. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that hee was dead already, they brake not his legs: but one of the souldiers with a speare thrust him into the side, and forthwith there came out blood and water. And he that saw it bare record, and his record is true: and hee knoweth that he saith true, that yee might beleue also. For these things were done, that the Scripture should be fulfilled, Wee shall not breake a bone of him. And againe, another Scripture saith, They shall looke vpon him whom they haue pierced. After this, Joseph of Arimathea (which was a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that hee might take downe the body of Jesus. And Pilate gaue him licence. He came therefore, and tooke the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of myrre and aloes mingled together, about an hundred pound weight. Then tooke they the body of Jesus, and wound it in linnen clothes with the odours, as the manner of the Jewes is to bury. And in the place where hee was crucified, there was a Garden, and in the Garden a new Sepulchre, wherein was neuer man layd. There laid they Jesus therefore, because of the preparing of the Sabbath of the Jewes, for the Sepulchre was nigh at hand.

¶ Easter Euen.

The Epistle.

It is better (if the will of God be so) that ye suffer for well doing, then for euill doing: for, 1. Pet 3.
17. as much as Christ hath once suffered for us, the iust for the vniust, to bring vs to God, and was killed, as pertaining to the flesh, but was quickned in

Easter Euen.

the Spirit. In which Spirit hee also went and preached to the spirits that were in prison, which some time had beene disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing: wherein a few, that is to say, eight soules were saued by the water, like as baptisme also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ, which is on the right hand of God, & is gone into heauen, Angels, Powers, and might subdued vnto him.

The Gospell.

Matth.
27.57.

When the Euen was come, there came a rich man of Arimathea named Ioseph, which also was Iesus disciple: he went vnto Pilate, and begged the body of Iesus. Then Pilate commanded the body to be deliuered. And when Ioseph had taken the body, he wrapped it in a cleane linnen cloth, and layd it in his new tombe, which he had hewen out euen in the rocke, and rolled a great stone to the doore of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the Sepulchre. The next day that followeth the day of preparing, the high Priests and Pharises came together vnto Pilate, saying, Sir, we remember that this deceiver said, while hee was yet alive, After thre dayes I will rise againe. Command therefore, that the Sepulchre bee made sure vntill the third day, lest his Disciples come and steale him away, and say vnto the people, Hee is risen from the dead: and the last errour shall bee worse then the first. Pilate sayd vnto them, Ye haue a watch: goe your way, make it as sure as yee can. So they went, and made the Sepulchre sure with the watchmen, and sealed the stone.

¶ Easter.



Easter day.

¶ At morning prayer in stead of the Psalme, **O** come let vs, &c. these Anthemes shall be sung or sayd.

Christ rising againe from the dead, now dieth not. Death from henceforth hath no power vpon him. For in that he died, he died but once to put away sinne: but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God in Christ Iesus our Lord.

Christ is risen againe, the first fruits of them that sleepe. For seeing that by man came death, by man also cometh the resurrection of the dead. For as by Adam all men doe die: so by Christ all men shall bee restored to life.

The Collect.

Almighty God, which through thy onely begotten Sonne Iesus Christ hast ouercome death, & opened vnto vs the gate of euerlasting life: we humbly beseech thee, that as by thy speciall grace pzeuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe, wee may bring the same to good effect, through Iesus Christ our Lord, who liueth and raig-
neth with thee and the holy Ghost, now and euer.

The Epistle.

If yee bee risen againe with Christ, seek those things which are aboue, where Christ sitteth on the right hand of God. Set your affection on heavenly things, and not on earthly things. For yee are dead, and your life is hid with Christ in God. Whensoever Christ (which is our life) shall shew himselfe, then shall yee also appeare with him in glory. Col. 3.1.

Easter day.

title therefore your earthly members, fornication, uncleannesse, vnnaturall lust, euill concupiscence, and couetousnesse, which is worshipping of Idoles: for which things sake the wrath of God bleseth to come on the children of vnbeliefe, among whom yee walked sometime, when ye liued in them.

The Gospel.

Ioh. 20. 1.

The first day of the Sabbath came Mary Magdalene early (when it was yet darke) vnto the Sepulchre, and sawe the stone taken away from the graue. Then shee ran, and came to Simon Peter, and to the other disciple, whom Iesus loued, and sayth vnto them, They haue taken away the Lord out of the graue, and we cannot tell where they haue layd him. Peter therefore went forth, and that other disciple, and came vnto the Sepulchre. They ran both together, and that other disciple did outrun Peter, and came first to the Sepulchre. And when he had stouped downe, hee saw the linnen clothes lying, yet went hee not in. Then came Simon Peter following him and went into the Sepulchre, and saw the linnen clothes lying, and the napkin that was about his head not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the Sepulchre, and he saw, and heleeued: for as yet they knew not the Scripture, that he should rise againe from death. Then the disciples went away againe to their owne home.

¶ Munday in Easter weeke.

The Collect.

A Almighty God, which through thy onely begotten Sonne Iesus Christ hast overcome death, and opened vnto vs the gate of euerlasting life: we humbly beseech

Munday in Easter weeke.

beseech thee, that as by thy speciall grace presenting vs, thou doest put in our minds good desires: so by thy continuall helpe we may bring the same to good effect through Iesus Christ our Lord who liueth, &c.

The Epistle.

Beter opened his mouth, and sayd, Of a Actes 10.
34.
trueth I perceiue that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousness, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things. Which preaching was published thorowout all Iury, (and beganne in Galilee, after the Baptisme which John preached) how God anointed Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which he did in the land of the Iewes, and at Jerusalem, whom they slew and hanged on a tree: Him God raised vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after hee rose from death. And he commanded vs to preach vnto the people, and to testifie, that it is hee which was ordained of God to be the Judge of the quicke and the dead. To him giue all the Prophets witness, that through his Name, whosoever beleueth in him shall receiue remission of sinnes.

The Gospel.

Behold, two of his disciples went that same Luke 24.
13.
day to a towne called Emmaus, which was from Jerusalem about threescore furlongs, and they talked together of all the things that

Munday in Easter weeke.

that had happened. And it chanced while they communed together and reasoned, Jesus himselfe drew neere and went with them: But their eyes were holden that they should not know him. And hee said vnto them, What manner of Communications are these that ye haue one to another as yee walke, and are sad? And the one of them (whose name was Cleophas) answered and sayd vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the thinges which haue chanced there in these dayes? Hee said vnto them, What things? And they sayd vnto him, Of Jesus of Nazareth which was a Prophet, mighty in deede and word before God and all the people: and how the high Priests and our Rulers deliuered him to be condemned to death, and haue crucified him: But we trusted that it had beene hee which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonished, which came early vnto the Sepulchre, and found not his body, and came, saying, that they had seene a vision of Angels, which sayd that hee was aliue. And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had sayd, but him they saw not. And hee sayd vnto them, O fooles and slow of heart to beleue all that the Prophets haue spoken. Ought not Christ to haue suffered these things and to enter into his glory? And hee began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and hee made as though hee would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night, and the day is farre passed. And hee went in to tarry with

Tuesday in Easter weeke.

with them. And it came to passe, as he sate at meate with them, hee tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said betweene themselves, Did not our hearts burne within vs, while hee talked with vs by the way, and opened to vs the Scriptures? And they rose by the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter weeke.

The Collect.

A Almighty Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: Grant vs so to put away the lea-uen of malice and wickednesse, that wee may alway serue thee in purenesse of liuing and trueth, through Iesus Christ our Lord.

The Epistle.

Ye men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is this word of saluation sent. For the inhabitants of Ierusalem, and their Rulers, because they knew him not, nor yet the voyces of the Prophets, which are reade euery Sabbath day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God raised him

Acts 13.
26.

Tuesday in Easter weeke.

him againe from death the third day, and he was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And we declare vnto you, how that the promise which was made vnto the fathers, God hath fulfilled vnto their children, euen vnto vs, in that hee raised vp Iesus againe, euen as it is written in the second Psalm, Thou art my Sonne, this day haue I begotten thee. As concerning that hee raised him vp from death, now no more to returne to corruption, he sayd on this wise, The holy promises made to Dauid, will I giue faithfully vnto you. Wherefore hee sayth also in another place, Thou shalt not suffer thine holy One to see corruption. For Dauid (after that hee had in his time fulfilled the Will of God) fell on sleepe, and was layd vnto his fathers and saw corruption. But he whom God raised againe, saw no corruption. Be it known vnto you therefore (ye men and brethren,) that though this man is preached vnto you forgiveness of sinnes, and that by him all that beleue are iustified from all things, from which yee could not be iustified by the Law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: for I doe a worke in your dayes, which yee shall not beleene, though a man declare it vnto you.

The Gospel.

Luke 24.
36.

Iesus stood in the mids of his Disciples and sayd vnto them, Peace bee vnto you: It is I, feare not. But they were abashed and afraide, and supposed that they had seene a spirit. And hee sayd vnto them, why are yee troubled, and why doe thoughts arise in your hearts? Behold, my hands and my feet, that it is euen I my selfe: handle me, and see: for a spirit

The first Sunday after Easter.

spirit hath no flesh and bones, as yee see me haue. And when he had thus spoken, hee shewed them his hands and his feet. And while they beleued not for ioy, and wondered, he sayd vnto them, Haue ye here any meat? and they offered him a piece of a broyled fish, and of an hony combe. And he tooke it and did eate before them. And hee sayd vnto them. These are the words which I spake vnto you, while I was yet with you, that all must bee fulfilled which were witten of mee in the Law of Moses, & in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, and sayd vnto them, Thus it is witten, and thus it behooued Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should be preached in his Name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

¶ The first Sunday after Easter.

The Collect.

Almighty God, &c. As at the Communion on Easter day.

The Epistle.

All that is borne of God overcommeth 1. Ioh 5. 4
the worlde. And this is the victory that
ouercommeth the world, even our faith.
Who is he that overcommeth the world,
but hee that beleueth that Iesus is the
Sonne of God? This Iesus Christ is hee that came
by water and blood: not by water onely, but by wa-
ter and blood. And it is the spirit that beareth wit-
nesse, because the spirit is trueth. For there are three
which beare record in heauen, The Father, the Word,
and the holy Ghost: and these three are one. And there
are

The first Sunday after Easter.

are three which beare record in earth, the Spirit, and Water and Blood, and these three are one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which hee testified of his Sonne. He that beleueth on the Sonne of God hath the witness in himselfe. Hee that beleueth not God, hath made him a lyar, because hee beleueth not the record that God gaue of his Sonne. And this is the record. Now that God hath giuen vnto vs eternall life, and this life is in his Sonne. Hee that hath the Sonne, hath life, and he that hath not the Son, hath not life.

The Gospel.

John 20.
19.

The same day at night, which was the first day of the Sabbaths, when the doores were shut (where the Disciples were assembled together for feare of the Jewes) came Iesus and stood in the middes, and sayd vnto them, Peace be vnto vnto you. And when he had so said, he shewed vnto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Iesus vnto them againe, Peace bee vnto you. As my Father sent mee, euen so send I you also. And when hee had sayd these wordes, hee breathed on them, and said vnto them, Receiue ye the holy Ghost. Whoso euer sinnes yee remit, they are remitted vnto them, and whoso euer sinnes yee reteine: they are reteined.

¶ The second Sunday after Easter.

The Collect.

Almighty God, which hast giuen thine onely Sonne to bee vnto vs both a Sacrifice for sinne, and also an example of Godly life, giue vs the grace that wee may alwayes most thankefully receive that
his

The second Sunday after Easter.

his inestimable benefit, and also dayly endeavour our
selues to follow the blessed steps of his most holy life.

The Epistle.

This is thank-worthy, if a man for consci- 1. Pet. 2.
ence toward God endure griefe, and suffer 19.
wrong undeserued. For what praise is it,
if when yee be buffetted for your faults, ye
take it patiently? But and if when ye doe
well, yee suffer wrong, and take it patiently, then is
there thanke with God: for hereunto verely were yee
called. For Christ also suffered for vs, leaving vs an
example, that ye should follow his steps, which did no
sinne, neither was there guile found in his mouth.
Which when he was reviled, reviled not againe, when
he suffered, he threatned not, but committeth the venge-
geance to him that iudgeth righteously. Which his own
selfe bare our sinnes in his body on the tree, that wee
being deliuered from sinne, should liue vnto righteous-
nesse by whose stripes yee were healed. For ye were as
sheepe going astray, but are now turned vnto the
Shepherd, and Bishop of your soules.

The Gospel.

Chris sayd, I am the good shepheard. Iohn 10.
A good shepheard giueth his life for the 11.
sheepe. An hired seruant, and hee which
is not the shepheard, (neither the sheepe
are his owne) seeth the wolfe com-
ming, and leaueth the sheepe, and flee-
eth,, and the wolfe catcheth and scattereth the sheepe.
The hired seruant fleeth, because hee is an hired ser-
uant, and careth not for the sheepe. I am the good
shepheard, and know my sheepe, and am known of
mine. As my father knoweth mee, euen so know I
also my father. And I giue my life for the sheepe.
And other sheepe I haue, which are not of this fold:
them

The third Sunday after Easter.

them also must I bring, and they shall heare my voyce,
and there shall be one fold, and one shepheard.

¶ The third Sunday after Easter.

The Collect.

A Almighty God, which shewest to all men, that be in
errour, the light of thy trueth, to the intent that
they may returne into the way of righteousnesse: grant
vnto all them that be admitted into the fellowship of
Christs religion, that they may eschew those things
that be contrary to their profession, and follow all such
things as be agreeable to the same, through our Lord
Jesus Christ.

The Epistle.

1. Pet. 2.
11.

Dearely beloued, I beseech you, as stran-
gers and pilgrims, abstaine from fleshly
lusts, which fight against the soule, and
see that yee haue honest conuersation a-
mong the Gentiles, that whereas they
backbite you as euill doers, they may see your good
workes, and praise God in the day of visitation. Sub-
mit your selues therefore euery man for the Lords sake,
whether it be vnto the king, as vnto the chiefe head, ei-
ther vnto rulers, as vnto them that are sent of him for
the punishment of euill doers, but for the laud of them
that doe well, for so is the will of God, that with well
doing ye may stop the mouths of foolish and ignorant
men, as free, and not as hauing the libertie for a cloake
of malicioussnesse, but euen as the seruants of God.
Honour all men: loue brotherly fellowship: feare God:
honour the king.

The Gospel.

Iohn 16.
16.

Jesus said vnto his disciples, After a while yee
shall not see me, & againe after a while yee shall
see me, for I goe to the Father. Then sayd
some of his Disciples betweene themselves.
what

The fourth Sunday after Easter.

What is this that hee saith vnto vs, After a while yee shall not see mee, and againe, after a while yee shall see mee, and that I goe to the Father? They sayd therefore, What is this that he saith, After a while? We cannot tell what hee saith. Jesus perceiued that they would aske him, and sayd vnto them, Ye enquire of this betweens your selues, because I sayd, After a while yee shall not see mee, and againe, After a while ye shall see me. Verely, verely I say vnto you, Yee shall weepe and lament, but contrariwise, the world shall reioyce: yee shall sorrow, but your sorrow shall be turned to ioy. A woman when she travaileth, hath sorrow, because her houre is come: but as soone as she is deliuered of the childe, shee remembereth no more the anguish, for ioy that a man is borne into the world. And ye now therefore haue sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

The fourth Sunday after Easter.

The Collect.

A Almighty God, which doest make the minde of all faithfull men to be of one will, graunt vnto thy people, that they may loue the thing which thou commaundest, and desire that which thou dost promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true ioyes are to be found, through Christ our Lord.

The Epistle.

Every good gift, and euery perfect gift is from above. And cometh downe from the Father of lights, with whom is no variablenesse, neither shadow of change. And his alone will begat the vs with the word of truth, that we should be the first fruits of his creatures. Wherefore, deare brethren, let every

Iam. i. 17.

The fourth Sunday after Easter.

every man be swift to heare, slowe to speake, slowe to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluitie of malitiousnesse, and receiue with meeknesse the word that is grafted in you, which is able to saue your soules.

The Gospel.

Ioh. 16. 5,

Iesus said vnto his disciples, Now goe I my way to him that sent me, and none of you asketh mee whether I goe: but because I haue sayd such things vnto you, your hearts are full of sorrow. Nevertheless, I tell you the truth: It is expedient for you that I goe away. For if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you. And when he is come, he will rebuke the world, of sinne, and of righteousness, and of iudgement. Of sin, because they beleue not on mee: Of righteousness, because I goe to my Father, and ye shall see me no more: Of iudgement, because the prince of this world is iudged already. I haue yet many things to say vnto you, but yee cannot beare them away now. How be it, when he is come (which is the Spirit of truth) he will lead you into all truth. he shall not speake of himselfe, but whatsoever he shall heare, that shall he speake, and he will shew you things to come. Hee shall glorie mee: for hee shall receiue of mine, and shall shew vnto you. All things that the Father hath, are mine: therefore sayd I vnto you. That he shall take of mine, and shew vnto you.

¶ The fift Sunday after Easter.

The Collect.

Lord, from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspiration wee may thinke those things that bee good, and
by

The fifth Sunday after Easter.

by thy mercifull guiding may perfoyme the same,
thzough our Lord Iesus Christ.

The Epistle.

Iam. 1. 22.

See that yee be doers of the word, and not hearers onely, deceiuing your owne selues. For if any man heare the word, and declareth not the same by his works, hee is like vnto a man beholding his bodily face in a glasse: for as soone as hee hath looked on himselfe, hee goeth his way, and forgetteth immediately what his fashion was. But whoso looketh in the perfect law of libertie, and continueth therein, (if he be not a forgetfull hearer, but a doer of the worke) the same shall be happy in his deed. If any man among you seeme to be deuout, and restraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the father is this, To visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

The Gospel.

Iohn 16.

23.

Verely, verely I say vnto you, Whatsoeuer yee aske the father in my Name, he will giue it you. Hitherto haue yee asked nothing in my Name. Aske and yee shall receiue, that your ioy may bee full. These things haue I spoken vnto you by prouerbes. The time will come, when I shall no more speake vnto you by prouerbes, but I shall shew you plainly from my father. At that day shall yee aske in my Name, and I say not vnto you, that I will speake vnto my father for you: for the father himselfe loueth you, because yee haue loued me, and haue beleeued that I came out from God. I went out from the father, and came into the world. Again, I leaue the world, and

The Ascension day.

goe to the father. His Disciples sayd vnto him, Loe now thou talkest plainely, and speakest no prouerbe. Now are wee sure that thou knowest all things, and needest not that any man should aske thee any question, therefore beleue wee that thou comest from God. Iesus answered them, Now yee doe beleue: behold, the houre draweth nigh, and is already come, that yee shall bee scattered euery man to his owne, and shall leaue me alone: and yet am I not alone, for the Father is with mee. These words haue I spoken vnto you, that in mee yee might haue peace, for in the world shall yee haue tribulation: But bee of good cheare, I haue overcome the world.

The Ascension day.

The Collect.

GRANT wee beseech thee Almighty God, that like as wee doe beleene thy only begotten Sonne our Lord to haue ascended into the heauens: so wee may also in heart and minde thither ascend, and with him continually dwell, who liueth and reigneth with thee & the holy Ghost, one God world without end, Amen.

The Epistle.

Acts. I. 1.

IN the former Treatise (deare Theophilus) wee haue spoken of all that Iesus began to doe and teach, vntill the day in which hee was taken vp, after that hee through the holy Ghost had giuen commandements vnto the Apostles, whom hee had chosen, to whom also hee shewed himselfe alliue after his passion (and that by many tokens) appearing vnto them fourtie dayes, and speaking of the Kingdome of God, and gathered them together, and commanded them that they should not depart from Ierusalem, but to waite for the promise of the Father, whereof (saith he) yee haue heard of mee. For John truly baptized with water, but yee shall

The Ascension day.

shall be baptized with the holy Ghost, after these few dayes. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdom to Israel? and hee sayd vnto them, It is not for you to know the times or the seasons which the father hath put in his own power, But yee shall receiue power after the holy Ghost is come vpon you: and ye shall be witnesses vnto mee, not onely in Hierusalem, but also in all Iury, and in Samaria, and euen vnto the worlds end. And when hee had spoken these things, while they yet beheld, he was taken vp on high, and a cloude receiued him vp out of their sight. And while they looked stedfastly vp toward heauen as he went, behold, two men stood by them in white apparel, which also sayd, Ye men of Galilee, why stand ye gazing vp into heauen? This same Iesus which is taken vp from you into heauen, shall so come euen as ye haue seene him goe into heauen.

The Gospel.



Iesus appeared vnto the eleuen, as they sat at meat, and cast in their teeth their vnbe-
Mar. 16.
14.

liefe and hardnesse of heart, because they beleeued not them which had seen that he was risen againe from the dead. And hee said vnto them, Go ye into all the world, and preach the Gospel to all creatures: Hee that beleeueth and is baptized shall be saued: but he that beleeueth not shall be damned. And these tokens shall follow them that beleue. In my Name they shall cast out devils, they shall speake with new tongues, they shall drive away Serpents, and if they drinke any deadly thing, it shall not hurt them, they shall lay their hands on the sicke, and they shall recouer. So when the Lord had spoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went forth and preached

Sunday after Ascension day.

every where, the Lord working with them and confirming the word with miracles following.

¶ Sunday after Ascension day.

The Collect.

O God the King of glory, which hast exalted thine only Sonne Iesus Christ, with great triumph vnto thy kingdome in heauen: wee beseech thee leaue vs not comfortlesse, but send to vs thine holy Ghost to comfort vs, and exalt vs to the same place whither our Saviour Christ is gone befoze, who liueth and reig-
neth, &c.

The Epistle.

1. Pet. 4. 7.

The end of all things is at hand. Be ye therefoze sober and watch vnto prayer: But aboue all things haue seruent loue among your selues: for loue shall couer the multitude of sinnes. Bee ye harbourers one to another without grudging. A euery man hath receiued the gift, euen so minister the same one to another, as good ministers of the manifold graces of God. If any man speake, let him talke as the words of God. If any man minister, let him doe it, as of the abilitie which God ministreth to him, that God in all things may be glorified through Iesus Christ, to whom be praise and dominion for euer and euer. Amen.

The Gospel.

John I 5.

26.

When the comforter is come, whom I will send vnto you from the Father (euen the Spirit of trueth, which proceedeth of the Father) he shall testifie of me, and ye shall beare witnesse also because yee haue beene with me from the beginning. These things haue I sayd vnto you, because ye should not be offended. They shall excommunicate you, yea, the time shall come, that whosoever

Whitsunday?

Whosoener killeth you, will thinke that hee doeth Gods seruice. And such things will they doe vnto you, because they haue not knowen the father, neither yet me. But these things haue I told you. that when the time is come, ye may remember then that I told you.



¶ Whitsunday.

The Collect.

GOD which as vpon this day hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: Grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Christ Iesus our Saviour, who liueth and reigneth with thee, in the vnitie of the same Spirit, one God, world without end. Amen.

The Epistle.



When the fiftie dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heauen, as it had beene the comming of a mighty winde, and it filled all the house where they sate. And there appeared vnto them cloaen tongues, like as they had beene of fire, and it sate vpon each of them, and they were all filled with the holy Ghost, & began to speake with other tongues, euen as the same Spirit gaue them utterance. Then were dwelling at Hierusalem Jewes, deuout men, out of euery Nation of them that are vnder heauen. When this was noyed about, the multitude came together and were astonied, because that euery man heard them speake with his

Actes 2.1

Whitsunday.

of one language. They wondered all, and marvelled, saying among themselves, Behold, are not all these which speake of Galilee? And how heare we euery man his owne tongue wherein we were borne: Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iury, and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, Jewes and Proselytes, Creetes, and Arabians, wee haue heard them speake in our owne tongues the great workes of God.

The Gospel.

Iohn 14.
25.

Jesus sayd vnto his Disciples, If yee loue mee, keepe my Commandements, and I will pray the Father, & he shall giue you another Comforter, that he may abide with you for euer, euen the Spirit of trueth whom the world cannot receiue, because the world seeth him not, neither knoweth him: But yee know him for he dwelleth with you, and shall be in you. I will not leaue you comfortlesse, but will come to you. Yet a little while, and the world seeth me no more, but yee see me: For I liue, and yee shall liue. That day shall ye know that I am in my Father, and you in me, and I in you. He that hath my Commandements and keepeth them, the same is hee that loueth me, and he that loueth me, shall be loued of my Father, and I will loue him, and will shew mine owne selfe vnto him. Judas sayth vnto him (not Judas Iscariot) Lord, what is done, that thou wilt shew thy selfe vnto vs, and not vnto the world? Jesus answered and said vnto him, if a man loue me, hee will keepe my sayings, and my Father will loue him, and we will come vnto him, and dwell with him. Hee that loueth mee not, keepeth not my sayings. And the word which yee heare is not mine, but the Fathers which sent

Munday in Whitsun weeke.

sent mee. These things haue I spoken vnto you, being yet present with you: but the Comforter, which is the holy Ghost, whom my Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoeuer I haue said vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts be grieved, neither feare. See haue heard how I said vnto you, I goe and come againe vnto you. If ye loued me, ye would verely reioyce, because I sayd, I goe vnto the Father: for the Father is greater then I. And now I haue shewed you before it come, that when it is come to passe, ye might beleue. Hereafter will I not talke many wordes vnto you: for the prince of this world commeth, and hath nought in mee, but that the world may know that I loue the Father. And as the Father gaue mee commandement, euen so doe I.

¶ Munday in Whitsun weeke.

The Collect.

GOD, which as vpon this day hast taught the hearts, &c. ¶ As vpon Whitsunday.

The Epistle.

When Peter opened his mouth, and sayd. Act. 10. 34
Of a trueth I perceiue that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousnesse is accepted with him. Wee know the preaching that GOD sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things. which preaching was published throughout all Iurie, and began in Galilee, after the baptisme which John preached, how God, anointed Iesus of Nazareth with the holy Ghost, and

Munday in whitsun weeke.

and with power. which Iesus went about doing good, and healing all that were oppressed of the devil: for God was with him. And wee are witnesses of all things which he did in the land of the Jewes, and at Hierusalem: whom they flew and hanged on a tree: him God raised vp the third day, and shewed him openly, not vnto all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he arose from death. And he commanded vs to preach vnto the people, and to testifie that it was he which was ordained of God to be the Judge of the quicke and dead. To him giue all the Prophets witnesse, that through his Name, whosoever beleueth in him, shall receiue remission of sinnes. While Peter yet spake the words, the holy Ghost fell on all them which heard the preaching. And they of the Circumcision which beleued, were astonished, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost: For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost as well as wee? And hee commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry a few dayes.

The Gospel.

Ioh. 3. 16.

FOR God loued the world, that he gaue his onely begotten Sonne, that whosoever beleueth in him, should not perish, but haue euerlasting life. For God sen not his Sonne into the world to condemne the world, but that the world through him might bee saued. Hee that beleueth on him, is not condemned. Hee that beleueth not, is condemned already, because hee hath not beleued in the Name of the onely begotten Sonne of God. And this

Tuesday in Whitsun weeke.

this is the condemnation, that Light is come into the world, and men loued darkenesse more then light, because their deedes are euill. For euery one that euill doeth, hateth the light, neither commeth to the light, lest his deedes should be reprooued. But hee that doeth the trueth, commeth to the light, that his deedes may be known, how that they be wrought in God.

Tuesday in Whitsun weeke.

The Collect.

God which as, &c. As vpon Whitsunday.

The Epistle.

When the Apostles which were at Hierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter & John: which when they were come downe, prayed for them that they might receiue the holy Ghost. For as yet he was come on none of them, but they were baptized only in the Name of Christ Iesu. Then laid they their hands on them, and they receiued the holy Ghost. Act. 8. 14.

The Gospel.

Verely, verely I say vnto you, hee that entreteth not in by the dooze into the sheepefold, but climeth by some other way, the same is a thiefe and a murderer. But hee that entreteth in by the dooze, is the Shepheard of the sheepe: to him the porter openeth and the sheepe heare his voice, and he calleth his owne sheepe by name, and leadeth them out. And when hee hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him, for they know his voyce. A stranger will they not follow, but will flee from him: for they know not the voyce of strangers. This prouerbe

Trinitie Sunday.

herbe spake Iesus vnto them, but they vnderstood not what things they were which hee spake vnto them. Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the doore of the sheepe. All euen as many as came before me, are theetes and murtherers, but the sheepe did not heare them. I am the doore, by me if any man enter in, he shall be safe, & shall goe in and out, and find pasture. A thiefe commeth not but for to steale, kil, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

¶ Trinitie Sunday.

The Collect.

A Almighty and euerlasting God, which hast given vnto vs thy seruants grace, by the confession of a true faith, to acknowledge the glorie of the eternall Trinitie, and in the power of the diuine Maiestie, to worship the vnitie: wee beseech thee, that through the stedfastnesse of this faith, wee may euermore be defended from all aduersitie, which liuest and reignest one God, world without end. Amen.

The Epistle.

Apoc. 4. I.



After this I looked, and behold, a doore was open in heauen, and the first voyce which I heard, was as it were of a Trumpet talking with mee, which said, come by hither, and I will shew thee things which must be fulfilled heere after. And immediately I was in the Spirit, and beholde a seate was set in heauen, and one sate on the seate. And hee that sate, was to looke vpon, like vnto a Iasper stone, and a Sardine stone. And there was a rainebow about the seate, in sight like vnto an Emerauld. And about the seate were foure and twentie seates, and vpon the seates foure and twentie Elders sitting, clothed

Trinitie Sunday.

in white raiment, and had on their heads crownes of gold. And out of the Seat proceeded lightnings and thundring, and voyces. And there were seven lampes of fire burning before the Seat, which are the seven Spirits of God, and before the seat, there was a Sea of glasse like vnto Chrystall, and in the middes of the seat, and round about the seat, were foure beasts full of eyes before and behind. And the first beast was like a Lion, and the second beast like a Calfe, and the third beast had a face like a Man, and the fourth beast was like a flying Eagle. And the foure beasts had each of them six wings about him, and they were full of eyes within. And they did not rest day neither night, saying, holy, holy, holy Lord God Almighty, which was, and is, and is to come. And when those beasts gaue glory, and honour and thanks, to him that sat on the throne (which liueth for ever and ever) the foure and twenty Elders fell downe before him that sat on the Throne, and worshipped him that liueth for ever, and cast their Crownes before the Throne, saying, Thou art worthy, O Lord our God, to receiue glory, and honour and power, for thou hast created all things, and for thy wills sake they are, and were created.

The Gospel

There was a man of the Pharisees named Nicodemus, a Ruler of the Jewes. The same came to Iesus by night, and said vnto him, Rabbi, we know that thou art a teacher come from God. For no man could doe such miracles as thou doest except God were with him. Iesus answered, and sayd vnto him, Verely, verely I say vnto thee, Except a man be borne from above, hee cannot see the Kingdome of God. Nicodemus sayd vnto him,

Iohn 3.1.

The first Sunday after Trinity.

him, How can a man be borne when he is old? Can he enter into his mothers wombe and bee borne againe? Jesus answered, Verely, verely I say vnto thee, Except a man bee borne of water and of the spirit, hee cannot enter into the kingdome of God. That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit. Marueile not thou that I sayd vnto thee, Yee must be borne from aboue. The wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is every one that is borne of the Spirit. Nicodemus answered, and sayd vnto him, How can these things bee? Jesus answered, and sayd vnto him, Art thou a master in Israel, and knowest not these things? Verely, verely I say vnto thee, Wee speake that we know, and testifie that wee haue seene, and yee receiue not our witnesse. If I haue told you earthly things, and ye beleene not, how shall yee beleue if I tell you of heavenly things? And no man ascendeth vp to heauen, but hee that came downe from heauen, euen the Sonne of man which is in heauen. And as Moyses lift vp the serpent in the wildernesse, euen so must the Sonne of man bee lift vp, that whosoever beleueth in him, perish not, but haue everlasting life.

¶ The first Sunday after Trinitie.

The Collect.

GOD the strength of all them that trust in thee, mercifully accept our prayers, and because the weakenesse of our mortall nature can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy Commandements, wee may please thee both in will and deed, through Jesus Christ our Lord.

The

The first Sunday after Trinity.

The Epistle.

Dearely beloved, let vs loue one another, 1. Ioh. 4. 7.
for loue commeth of God, and euery one
that loueth, is borne of God, and know-
eth God. Hee that loueth not, knoweth
not God: for God is loue. In this appea-
reth the loue of God to vs, ward, because that God
sent his onely begotten Sonne into the world, that
wee might liue through him. Herein is loue, not that
wee loued God, but that hee loued vs, and sent his
Sonne to be the agreement for our sinnes. Dearely
beloued, if God so loued vs, we ought also one to loue
another, No man hath seene God at any time. If wee
loue one another, God dwelleth in vs, and his loue
is perfect in vs. Hereby know wee that wee dwell in
him, and hee in vs, because hee hath giuen vs of his
Spirit: and wee haue seene, and doe testifie, that the
father sent the Sonne to bee the Sautour of the
world. Whosoener confesseth that Jesus is the Sonne
of God, in him dwelleth God, and he in God. And we
haue known and beleued the loue that God hath to
vs. God is loue, and hee that dwelleth in loue, dwel-
leth in God and God in him. Herein is the loue per-
fect in vs, that wee should trust in the day of Judge-
ment: for as hee is, euen so are wee in this world.
There is no feare in loue, but perfect loue casteth out
feare: for feare hath painefulnesse. Hee that feareth,
is not perfect in loue. Wee loue him for hee loued vs
first. If any man say, I loue God, and yet hate his
brother, he is a lyar. For how can he that loueth not
his brother whom he hath seene, loue God, whom hee
hath not seene? And this Commandement haue wee
of him, that hee which loueth God, should loue his
brother also.

The

The first Sunday after Trinity.

The Gospel.

Luke 16.

19.

There was a certaine rich man, which was clothed in purple and fine white, and fared deliciously every day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to be refreshed with the crumbes which fell from the rich mans board, and no man gaue vnto him: the dogs came also and licked his sores. And it fortunied that the begger died, and was carryed by the Angels into Abrahams bosome. The rich man also died and was buried. And being in hell in torments, he lift vp his eyes, and saw Abraham as farre off, and Lazarus in his bosome, and he cryed, and said, father Abraham, haue mercy on mee, and send Lazarus, that hee may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise, Lazarus receiued paine: but now hee is comforted, and thou art punished. Beyond all this, betwene vs and you there is a great space set, so that they which would goe from hence to you, cannot, neither may come from thence to vs. Then hee said, I pray thee therefore father, send him to my fathers house (for I haue sive brethren) for to warne them, lest they come also into this place of torment. Abraham said vnto him, They haue Moses and the Prophets, let them heare them. And hee said, Nay, father Abraham, but if one come vnto them from the dead, they will repent. Hee said vnto him, If they heare not Moses and the prophets, neither will they beleue, though one arise from death againe.

¶ The

The second Sunday after Trinity.

The Collect.

LORD make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer failest to helpe and gouerne them whom thou doest bring vp in thy stedfast loue. Grant this, &c.

The Epistle.

MAruaile not, my brethren, though the world hate you. We know that we are translated from death vnto life, because we loue the brethren. Hee that loueth not his brother, abideth in death. Whosoener hateth his brother, is a man-slayer. And ye know that no man-slayer hath eternall life abiding in him. Hereby perceiue we loue, because he gaue his life for vs, and we ought to giue our liues for the brethren. But whoso hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but in deed and in verity. Hereby wee know that wee are of the verity, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearly beloved, if our heart condemne vs not, then haue wee trust to God-ward, and whatsoever wee aske, wee receiue of him, because we keepe his Commandements, and doe those things which are pleasant in his sight. And this is his commandement, that we beleue on the Name of his Sonne Iesus Christ and loue one another, as he gaue Commandement. And hee that keepeth his Commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs.

The third Sunday after Trinity.

The Gospel.

Luke 14.
16.

A Certaine man ordained a great supper, and bad many, and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first sayd unto him, I haue bought a farme, and I must needs goe see it, I pray thee haue me excused. And another sayd, I haue bought five yoke of oxen, and I goe to proue them, I pray thee haue me excused. And another sayd, I haue married a wife, and therefore I cannot come. And the servant returned, and brought his master word againe thereof. Then was the goodman of the house displeased, and sayd to his servant, Goe out quickly into the streets and quarters of the Citie, and bring in hither the poore and feeble, and the halt and blind. And the servant sayd, Lord, it is done as thou hast commanded, and yet there is room. And the Lord sayd unto his servant, Goe out into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say unto you, that none of these men which were bidden, shall taste of my supper.

The third Sunday after Trinity.

The Collect.

Lord we beseech thee mercifully to heare vs, and vnto whom thou hast giuen an hearty desire to pray, grant that by thy mighty ayde wee may be defended, through Iesus Christ our Lord.

The Epistle.

1. Pet. 5. 5.

Submit your selues euery man one to another, knit your selues together in lowlinesse of mind: for GOD resisteth the proud, and giueth grace to the humble. Submit your selues therefore vnder

The third Sunday after Trinity.

Under the mighty hand of God, that he may exalt you when the time is come. Cast all your care vpon him, for hee careth for you. Be sober and watch : for your aduersary the deuill, as a roaring lion, walketh about, seeking whom hee may deuoure : whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, shall his owne selfe, (after that yee haue suffered a little affliction) make you perfect, settle, strengthen and stablish you. To him be glory, and dominion for euer and euer. Amen.

The Gospel.

Luk. 15. 1.

When resorted vnto him all the Publicanes and sinners for to heare him. And the Pharisees and Scribes murmured, saying, Hee receiueth sinners, and eateth with them. But hee put forth this parable vnto them, saying, What man among you, hauing an hundred sheepe, (if he loose one of them) doeth not leaue ninetie and nine in the wilderness, and goeth after that which is lost, vntill hee finde it? And when hee hath found it, he layeth it vpon his shoulders with ioy, and as soone as he cometh home, hee calleth together his louers and neighbours, saying vnto them, Reioyce with mee, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth, more then ouer ninetie and nine iust persons, which need no repentance. Either what woman, hauing ten groats, (if she lose one) doeth not light a candle, and sweepe the house, and seeke diligently till shee finde it? And when shee hath found it, shee calleth her louers and her neighbours together, saying, Reioyce with mee,

The fifth Sunday after Trinitie.

pen vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Moreover, who is hee that will harne you, if ye follow that which is good? Yea, happy are ye if any trouble happen vnto you for righteousnesse sake. Be not ye afraid for any terrour of them, neither be yee troubled: but sanctifie the Lord God in your hearts.

The Gospel.

Luke 5.1.



ICame to passe, that when the people pressed vpon him, to heare the word of God, he stood by the lake of Genesareth, and saw two ships stand by the lake side, but the fishermen were gone out of them, and were washing their nets. And he entred into one of the ships (which pertained to Simon) and prayed him that he would thrust out a litle from the land. And he sate downe, and taught the people out of the ship. When he had left speaking, hee sayd vnto Simon, Launch out into the deepe, and let slip your nets to make a draught. And Simon answered, and said vnto him, Master, we haue laboured all night, and haue taken nothing: Neuerthelesse, at thy commandement, I will loose soorth the net. And when they had so done, they inclosed a great multitude of fishes. But their net brake, and they beckned to their fellowes, which were in the other ship, that they should come and helpe them. And they came and filled both ships, that they sunke againe. When Simon Peter saw this, he fell downe at Iesus knees, saying, Lord, goe from mee, for I am a sinfull man. For hee was astonied, and all that were with him, at the draught of fishes which they had taken: and so was also James and John the sonne of Zebedee, which were partners with Simon. And Iesus sayd vnto Simon, Feare not, from henceforth thou shalt catch men. And they brought

The sixth Sunday after Trinitie.

brought the shippes to land, and forsooke all, and followed him.

The sixth Sunday after Trinitie.

The Collect.

GOD which hast prepared to them that loue thee, such good things as passe mans vnderstanding: powre into our hearts such loue toward thee, that we louing thee in all things, may obtaine thy promises, which exceed all that wee can desire, through Iesus Christ our Lord.

The Epistle.

NOW yee not, that all wee which are baptized in Iesus Christ, are baptized to die with him? we are buried then with him by baptism for to die, that likewise as Christ was raised from death by the glory of the father, euen so we also should walke in a new life. For if wee bee grafted in death like vnto him, euen so shall we be partakers of his holy resurrection: knowing this, that our old man is crucified with him also, that the body of sinne might viterly bee destroyed, that hencefoorth we should not be seruants vnto sinne. For hee that is dead, is iustified from sinne. Wherefore if we be dead with Christ, wee beleeue that wee shall also liue with him: knowing that Christ being raised from death, dieth no more, death hath no more power over him. For as touching that he died, he died concerning sinne once: and as touching that he liueth, he liueth vnto God. Likewise consider ye also, that ye are dead as touching sinne, but are aliuie vnto God, through Iesus Christ our Lord.

The Gospel.

JESUS sayd vnto his disciples, Except your righteousness exceede the righteousness of the Scribes and Pharisees, yee cannot enter into

The ſeuenth Sunday after Trinitie.

into the kingdome of heauen. Yee haue heard that it was ſaid vnto them of old time, Thou ſhalt not kill: whoſoeuer killeth, ſhall bee in danger of Iudgement. But I ſay vnto you, that whoſoeuer is angry with his brother vnaduiſedly, ſhall bee in danger of Iudgement. And whoſoeuer ſaith vnto his brother, Racha, ſhall bee in danger of a Councel. But whoſoeuer ſaith, Thou fool, ſhall be in danger of hell fire. Therefore, if thou offerest thy gift at the Altar, & there rememberest that thy brother hath ought againſt thee, leaue there thine offering before the Altar, & goe thy way firſt, and be reconciled to thy brother, and then come & offer thy gift. Agree with thine aduerſary quickly whiles thou art in the way with him, leſt at any time the aduerſary deliuer thee to the Iudge, and the Iudge deliuer thee to the miniſter, and then thou bee caſt into priſon. Merely, I ſay vnto thee, thou ſhalt not come out thence till thou haſt payd the vtmoſt farthing.

The ſeuenth Sunday after Trinitie.

The Collect.

LORD of all power and might, which art the Author and giuer of all good things, graſſe in our hearts the loue of thy Name, increaſe in vs true religion, nourish vs with all goodneſſe, and of thy great mercy keepe vs in the ſame, through Jeſus Chriſt our Lord.

The Epistle.

Rom. 6.
19.



ISpeake groſſy, becauſe of the infirmities of your fleſh. As yee haue giuen your members ſeruants to vncleanneſſe, and to iniquitie (from one iniquitie to another) euen ſo now giue ouer your members ſeruants vnto righteouſneſſe, that ye may be ſanctified. For when you were ſeruants of ſinne, yee were voyd of righteouſneſſe. What fruit had yee then in thoſe things

The eighth Sunday after Trinitie.

things whereof ye are now asbamed: for the end of those things is death. But now are yee deliuered from sinne, and made the seruants of God, and haue your fruit to be sanctified, and the end euerlasting life. for the reward of sinne is death, but eternall life is the gift of God through Iesus Christ our Lord.

The Gospel.

In those dayes when there was a very great company, and had nothing to eate, Iesus called his Disciples vnto him, and said vnto them, I haue compassion on the people, because they haue beene now with me threedayes, and haue nothing to eate, and if I send them away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his Disciples answered him, Where should a man haue bread here in the wilderness, to satisfie these? And he asked them, How many loaves haue yee? they sayd, Seuen. And hee commanded the people to sit downe on the ground. And he tooke the seuen loaves, and when he had giuen thanks, hee brake and gaue to his Disciples to set before them: and they did set them before the people. And they had a few small fishes: and when hee had blessed, hee commanded them also to be set before them. And they did eate, and were sufficed. And they tooke vp of the broken meate that was left, seuen baskets full. And they that did eate, were about foure thousand. And he sent them away.

Mar. 8. 1.

The eighth Sunday after Trinitie.

The Collect.

God whose prouidence is neuer deceiued, wee humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which be profitable for vs, through Iesus Christ our Lord.

The

The eighth Sunday after Trinitie.

The Epistle.

Rom. 8. 12



Brethren, wee are debtors not to the flesh, to live after the flesh: for if yee live after the flesh, ye shall die: But if yee, through the spirit doe mortifie the deeds of the body, ye shall live. For as many as live by the Spirit of God, they are the sonnes of God. For yee have not received the spirit of bondage to feare any more: but yee have received the Spirit of adoption, whereby we cry, Abba, Father. The same Spirit certifieth our Spirit, that we are the sonnes of God, If we be sonnes, then are wee also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified together with him.

The Gospel.

Mat. 7. 15.



Beware of false Prophets, which come to you in sheepes clothing, but inwardly they are ravening wolues: ye shall know them by their fruits. Doe men gather grapes of thornes? or figs of thistles? Even so every good tree bringeth forth good fruits: but a corrupt tree bringeth forth euill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Every tree that bringeth not forth good fruit, is hewen downe, and cast into the fire, wherefore by their fruit yee shall know them. Not every one that saith vnto mee, Lord, Lord, shall enter into the Kingdome of heauen: but hee that doeth the wil of my Father which is in heauen. He shall enter into the Kingdome of heauen.

The ninth Sunday after Trinitie.

The Collect.

Grant to vs, Lord, wee beseech thee, the Spirit to thinke and doe alwayes such things as be rightfull, that we which cannot be without thee, may by thee

The ninth Sunday after Trinitie.

thee be able to līue according to thy will, through Ie-
sus Chzist our Lord.

The Epistle.

Brethren, I would not that ye should bee 1. Cor. 10. 1.
ignozant, how that our fathers were all
vnder the cloud, and all passed thozow the
sea, & were all baptized vnder Moyses in
the cloud, and in the sea, and did all eate of
one spirituall meat, and did all drinke of one spirituall
drinke: and they dranke of the spirituall roche that fol-
lowed them, which roche was Chzist. But in many of
them had God no delight: for they were ouerthrowen
in the wildernesse. These are ensamples to vs, that we
should not lust after euil things as they lusted, and that
ye should not be worshippers of Images, as were some
of them, according as it is wzitten: The people sate
downe to eate and drinke, and rose vp to play. Neither
let vs be defiled with fornication, as some of them were
defiled with fornication, and fell in one day thzee and
twenty thousand. Neither let vs tempt Chzist, as some
of them tempted, and were destroyed of serpents. Nei-
ther murmur ye, as some of them murmured, and were
destroyed of the destroyer. All these things hapned vn-
to them for ensamples: but are wzitten to put vs in re-
membrance, whom the ends of the world are come vpon.
Wherefoze let him that thinketh he standeth, take
heed lest he fall. There hath no other tentatiou taken
you, but such as followeth the nature of man. But God
is faithfull, which shall not suffer you to be tempted a-
boue your strength, but shall in the midst of temptati-
on make a way, that ye may be able to beare it.

The Gospel.

Iesus sayd vnto his Disciples, There was a Luk. 16. 1.
certaine rich man which had a Steward, and
the same was accused vnto him that hee had
wasted.

The x. Sunday after Trinitie.

wasted his goods. And he called him, and said vnto him, How is it that I heare this of thee? Giue accounts of thy Stewardship, for thou mayest bee no longer Steward. The Steward sayd within himselfe, What shall I do? for my master taketh away from me the Stewardship. I cannot dig, and to beg I am ashamed. I wote what to doe, that when I am put out of the Stewardship, they may receiue me into their houses. So when he had called all his masters debtors together, hee sayd vnto the first, How much owest thou vnto my Master? and he sayd, An hundred tunnes of oyle. And he sayd vnto him, Take thy bill, and sit downe quickly, and write fiftie. Then sayd he to another, How much owest thou? And he said, An hundred quarters of wheat. He said vnto him, Take thy bill, and write fourescore. And the Lord commended the vniust Steward, because he had done wisely. For the children of this world, are in their nation wiser then the children of light. And I say vnto you, Make you friends of the vnrighteous Mammon, that when ye shall haue neede, they may receiue you into euerlasting habitation.

The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lord, be open to the prayers of thy humble seruants: and that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

1. Cor. 12.

1.



Concerning spirituall things, brethren, I would not haue you ignorant. See know that yee were Gentiles, and went your wayes vnto dumbe Images, euen as yee were led. Wherefore I declare vnto you,

The tenth Sunday after Trinity.

you, that no man speaking by the Spirit of God denieth Jesus. Also, no man can say that Jesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are diuers manners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is giuen to euery man to edifie withall. For to one is giuen through the Spirit the utterance of wisdom, to another is giuen the utterance of knowledge by the same Spirit, to another is giuen faith by the same Spirit, to another the gift of healing by the same Spirit, to another power to doe miracles, to another to prophesie, to another iudgement to discerne spirits, to another diuers tongues, to another the interpretation of tongues: and these all worketh the selfe same Spirit, diuiding to euery man a seuerall gift, euen as he will.

The Gospel.

AN D when he was come neere to Hieru. Luke 19.
salem, he beheld the Citie, and wept on 41.
it, saying, If thou hadst known those
things which belong vnto thy peace, e-
uen in this thy day, thou wouldest take
heede: but now are they hid from thine eyes. For the
dayes shall come vnto thee, that thine enemies shall
cast a banke about thee, and compasse thee round, and
keepe thee in on euery side, and make thee even with
the ground, and thy children which are in thee: and
they shall not leaue in thee one stone vpon another, be-
cause thou knowest not the time of thy visitation. And
he went into the Temple, and began to cast out them
that sold therein, and them that bought, saying vnto
them, It is written, My house is the house of prayer,
but ye haue made it a den of theues. And hee taught
daily in the Temple.

The

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The Collect.

GOD which declarest thy Almighty power most chiefly in shewing mercie and pitie : giue vnto vs abundantly thy grace , that wee running to thy promises , may bee made partakers of thy heavenly treasure, through Iesus Christ our Lord.

The Epistle.

1. Cor. 15.

I.

Brethren , as appertaining to the Gospel which I preached vnto you , which ye haue also accepted , & in the which ye continue, by the which ye are also saued: I do you to wit, after what manner I preached vnto you, if ye keepe it, except ye haue beleueed in vaine. For first of all I deliuered vnto you that which I receiued, how that Christ died for our sinnes , agreeing to the Scriptures: and that hee was buried , and that hee rose againe the third day , according to the Scriptures, and that he was seene of Cephas, then of the twelue: after that, hee was seene of more then five hundred brethren at once, of which many remaine vnto this day, and many are fallen asleepe. After that appeared hee to Iames, then to all the Apostles, and last of all he was seene of me, as of one that was bozne out of due time: for I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God I am that I am: and his grace which is in mee, was not in vaine. But I laboured more abundantly then they al: yet not I, but the grace of God which is with mee. Therefore whether it were I, or they, so we preached, and so ye haue beleueed.

The Gospel.

Luk. 18. 9.

Christ told this Parable vnto certaine which trusted in themselves that they were perfect, and despised other. Two men went vp into the Temple

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Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselfe: God I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twice in the weeke, I giue tythe of all that I possesse. And the Publicane standing as farre off, would not lift vp his eyes to heauen, but smote his breast, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house, iustified more then the other. For euery man that exalteth himselfe, shall be brought lowe: and hee that humbleth himselfe, shall bee exalted.

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The Collect.

A Almighty and euerlasting God which art alwayes more ready to heare, then wee to pray, and art wont to giue more then either we desire or deserue: powre downe vpon vs the abundance of thy mercie, forgiving vs those things whereof our conscience is afrayd, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

Such trust haue wee through Christ to God-ward, not that we are sufficient of our selues to thinke anything as of our selues: but if wee bee able vnto any thing, the same cometh of God, which hath made vs able to minister the new Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses for the glorie of his countenance (which glorie is done away:) why shall not

2. Cor.

3. 4.

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not the ministration of the Spirit be much more glorious? For if the ministration of condemnation bee glorious, much more doth the ministration of righteousness exceed in glory.

The Gospel.

Mar. 7.31

Iesus departed from the coastes of Tyre and Sidon, and came vnto the Sea of Galilee, thorow the mids of the coastes of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speech: and they prayed him to put his hand vpon him. And when he had taken him aside from the people, he put his fingers into his eares, and did spit, and touched his tongue, and looked vp to heauen, and sighed, and sayd vnto him, Ephata, that is to say, Be opened. And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commanded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, He hath done all things well, hee hath made both the deafe to heare, and the dumbe to speake.

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The Collect.

Almighty and mercifull God, of whose onely gift it commeth, that thy faithfull people doe vnto thee true and laudable service: grant we beseech thee, that we may so runne to thy heavenly promises, that wee faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

Gal. 3.16.

In Abraham and his seede were the promises made. He saith not, In his seeds, as of many: but, In thy seed, as of one, which is Christ.
This

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This I say, that the Law, which began after ward beyond foure hundred and thirty yeers, doth not disanull the Testament that was confirmed afore of God vnto Christ-ward, to make the promise of none effect. For if the inheritance come of the Law, it commeth not now of promise: but God gaue it to Abraham by promise. Wherefore then serueth the Law? the Law was added because of transgression (till the seed came, to whom the promise was made) and it was ordained by Angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the Law then against the promise of God? God forbid. For if there had beene a Law giuen which could haue giuen life, then no doubt righteousness should haue come by the Law. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleue.

The Gospel.

Happy are the eyes which see the things Luke 16.
23.
that yee see. For I tell you that many Prophets and Kings haue desired to see those things which yee see, and haue not seene them, and to heare those things which ye heare, and haue not heard them. And behold a certaine Lawyer stood by, and tempted him, saying, Master, what shall I doe to inherite eternall life. Hee said vnto him, What is written in the Law? How readest thou? And hee answered and sayd; Loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy mind, and thy neighbour as thy selfe. And he sayd vnto him, Thou hast answered right: this doe, and thou shalt liue. But hee, willing to iustifie himselfe, said vnto Iesus, And who is my neighbour? Iesus answered and sayd, A certaine man descended from Ierusalem
to

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to Jericho, and fell among theeves, which robbed him of his rayment, and wounded him, and departed, leaving him halfe dead. And it chanced that there came downe a certaine Priest that same way, and when hee saw him, hee passed by. And likewise a Levite (when he went nigh to the place) came and looked on him, and passed by. But a certain Samaritane as he iourneyed, came vnto him, and when hee saw him, hee had compassion on him, and went to him, and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made provision for him. And on the morrow, when hee departed, he tooke out two pence, and gaue them to the hoste, and sayd vnto him, Take cure of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues? And he sayd vnto him, He that shewed mercy on him. Then sayd Iesus vnto him, Goe and doe thou likewise.

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The Collect.

A Almighty and everlasting God, giue vnto vs the increase of faith, hope, and charity: and that we may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Epistle.

Gal. 5. 16.

Now say, walke in the Spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that yee cannot do whatsoeuer ye would. But and if ye be led of the Spirit, then are ye not vnder the Law. The deeds of the

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the flesh are manifest, which are these: adultery, fornication, uncleannesse, wantonnesse, worshipping of Images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murder, drunkennesse, gluttony, and such like, of the which I tell you before, as I haue told you in times past, that they which commit such things, shall not bee inheritors of the Kingdome of God. Contrarily, the fruit of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulness, meekenesse, temperance: against such there is no Law. They truly that are Christs, haue crucified the flesh, with the affections and lusts.

The Gospel.

AND it chanced as Iesus went to Hierusalem, Luke 17. that he passed thorow Samaria and Galilee, 11. And as he entred into a certaine towne, there met him ten men that were Lepers, which stood as farre off, and put forth their voyces, and sayd, Iesus master, haue mercie on vs. When he saw them, hee said vnto them, Goe, shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed. And one of them, when he saw that he was cleansed, turned backe againe, and with a lowd voyce praised God, & fell downe on his face at his feet, and gaue him thanks, and the same was a Samaritan. And Iesus answered, and sayd, Are there not ten cleansed? But where are those nine? There are not found that returned againe to giue God praise, saue onely this stranger. And he sayd vnto him, Arise, goe thy way, thy faith hath made thee whole.

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The Collect.

KEepe we beseech thee, O Lord, thy Church with thy perpetuall mercy: and because the frailtie of

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man without thee cannot but fall, keep vs ever by thy helpe, and leade vs to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.

Gal. 6. II.



See how large a letter I haue written vnto you with mine owne hand. As many as desire with out ward appearance to please carnally, the same constraîne you to bee circumcised, onely lest they should suffer persecution for the Crosse of Christ. For they themselves which are circumcised, keepe not the Law, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid, that I should reioyce, but in the Crosse of our Lord Iesus Christ, whereby the world is crucified vnto mee, and I vnto the world. For in Christ Iesus, neither Circumcision auaileth any thing at all, nor vncircumcision, but a new creature. And as many as walke according vnto this rule, peace be on them, and mercie, and vpon Israel, that pertaineth to God. From hencefoorth let no man put mee to businesse: for I beare in my body the markes of the Lord Iesus. Brethren, the grace of our Lord Iesus Christ bee with your spirit. Amen.

The Gospel.

Matth.
6. 24.



No man can serue two masters: For either hee shall hate the one and loue the other, or else leane to the one, and despise the other. Yee cannot serue God and Mammon. Therefore I say vnto you; Bee not carefull for your life, what yee shall eat or drinke, nor yet for your body, what raiment yee shall put on. Is not the life more worth then meate? and the body more of value then raiment? Behold the fowles of the ayre, for they sowe not neither doe they reape

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reape, nor cary into the barnes, and your heavenly Father feedeth them. Are ye not much better then they? Which of you by taking carefull thought can adde one cubite vnto his stature? And why care yee for rayment? Consider the Lillies of the field how they grow, they labour not, neither doe they spin: and yet I say vnto you, that euen Solomon in all his royalty was not clothed like one of these. Wherefore if God so clothe the grasse of the field, (which though it stand to day, is to morrow cast into the furnace) shall hee not much more doe the same for you, O ye of little faith? Therefore take no thought, saying. What shall wee eate, or what shall wee drinke, or wherewith shall wee be clothed? (After all these things doe the Gentiles seeke:) For your heavenly Father knoweth that yee haue need of all these things. But rather seeke yee first the kingdom of GOD, and the righteousness thereof, and all these things shall bee ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauell thereof.

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The Collect.

Lord, we beseech thee, let thy continuall pitie cleanse and defend thy Congregation: and because it cannot continue in safetie without thy succour, preserve it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.



Desire that you faint not because of Eph..13
my tribulations that I suffer for your
sakes, which is your praise. For this
cause I bow my knees vnto the fa-
ther of our Lord Iesus Christ, which

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is Father of all that is called Father in heaven and earth, that he would grant you according to the riches of his glory, that ye may bee strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, might bee able to comprehend with all Saints, what is the breadth, length, depth and height, and to know the excellent love of the knowledge of Christ, that yee might be filled with all fulnesse which cometh of God. Unto him that is able to doe exceeding abundantly above all that we aske or thinke, according to the power that worketh in vs, be praise in the Congregation by Christ Jesus, throughout all generations from time to time. Amen.

The Gospel.

Luk. 7. 11.



And it fortuned that Jesus went into a Citie called Naim, and many of his Disciples went with him, and much people. When hee came nigh to the gate of the Citie, behold there was a dead man carryed out, which was the onely sonne of his mother, and shee was a widow, and much people of the Citie was with her. And when the Lord saw her, he had compassion on her, & sayd vnto her, weep not. And he came nigh, and touched the Coffin: and they that bare him, stood still. And he sayd, Young man, I say vnto thee, Arise. And hee that was dead, sat vp, and began to speake. And hee deliuered him to his mother. And there came a feare on them all, & they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumor went forth throughout all Iurie, and throughout all the regions which lie round about.

The

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The Collect.

Lord wee pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuent to all good workes, through Iesus Christ our Lord.

The Epistle.

I (which am a prisoner of the Lords) exhort you, that yee walke worthy of the vocation, wherewith ye are called, with all lowlinesse and meekenesse, with humblenesse of minde, forbearing one another through loue, and be diligent to keepe the vnitie of the Spirit, through the bond of peace, being one bodie and one spirit, euen as ye are called in one hope of your calling. Let there be but one Lord, one faith, one Baptisme, one God and Father of all, which is aboue all, and through all, and in you all. Eph. 4. 1.

The Gospel.

And it chanced that Iesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabbath day, and they watched him. And behold, there was a certaine man before him which had the droopie. And Iesus answered and spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day? and they held their peace. And hee tooke him, and healed him, and let him goe, and answered them, saying, Which of you shall haue an asse, or an oxe fallen into a pit, and will not straight way pull him out on the Sabbath day? And they could not answer him againe to these things. Hee put forth also a similitude, to the guestes, when hee marked how they pressed to be in the highest roomes, and sayd vnto them, When thou art bidden to a wedding of any man, sit

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not doone in the highest roome, lest a more honourable man then thou be bidden of him, and hee that bade him and thee, come and say vnto thee, Giue this man roome: and thou begin with shame to take the lowest roome. But rather when thou art bidden, goe and sit in the lowest roome, that when hee that bade thee commeth, he may say vnto thee, Friend, sit bp higher: then shalt thou haue worship in the presence of them that sit at meat with thee. For whosoener exalteth himselfe shall be brought low, and hee that humbleth himselfe shall be exalted.

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The Collect.

LOrd wee beseech thee, grant thy people grace to auoyd the infections of the deuill, and with pure heart and minde to follow thee the onely God, through Iesus Christ our Lord.

The Epistle.

1. Cor. 1. 4.

I thanke my God alwayes on your behalfe for the grace of God which is giuen you by Iesus Christ, that in all things yee are made rich by him in all utterance, and in all knowledge, by the which things & testimony of Iesus Christ was confirmed in you, so that ye are behinde in no gift, waiting for the appearing of our Lord Iesus Christ, which shall also strengthen you to the end, that ye may bee blamelesse in the day of the comming of our Lord Iesus Christ.

The Gospel.

Mat. 22.

34.



When the Pharisees had heard that Iesus had put the Sadduces to silence, they came together, and one of them (which was a Doctour of the Law) asked him a question, tempting him, and

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and saying, Master, which is the greatest Commandement in the Law? Jesus sayd vnto him, Thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy minde. This is the first and greatest Commandement. And the second is like vnto it. Thou shalt loue thy neighbour as thy selfe. In these two Commandements hang all the Law and the Prophets. while the Pharisees were gathered together, Jesus asked them, saying, What thinke ye of Christ? Whose Sonne is he? They said vnto him, The Sonne of Dauid. He sayd vnto them, How then doth Dauid in spirit call him Lord, saying. The Lord sayd vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footstoole? If Dauid then call him Lord, how is he then his sonne? And no man was able to answer him any thing, neither durst any man from that day forth aske him any more questions.

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The Collect.

O God, forasmuch as without thee, we are not able to please thee: grant that the working of thy mercy may in all things direct and rule our hearts, through Jesus Christ our Lord.

The Epistle.

This I say, and testifie through the Lord, Eph. 4. 17. that yee henceforth walke not, as other Gentiles walke, in vanitie of their minde, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindness of their hearts: which being past repentance, haue giuen themselves ouer vnto wantonnesse, to worke all manner of uncleannesse euen with greedinesse.

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greedinesse. But yee haue not so learned Christ: If so be that ye haue heard him and haue beene taught in him, as the truth is in Iesu (as concerning the conuersation in times past) to lay from you the olde man, which is corrupt according to the deceitueable lusts: to be renued also in the Spirit of your minde, and to put on that new man, which after God is shapen in righteousness and true holinesse. Wherefore put away lying, and speake euery man trueth vnto his neighbour, forasmuch as wee are members one of another. Bee angry, but sinne not. Let not the Sunne goe downe vpon your wrath, neither giue place vnto the backbiter. Let him that stole, steale no more, but let him labour with his hands the thing which is good, that hee may giue vnto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie with all, and as oft as need is, that it may minister grace vnto the hearers. And grieve not the holy Spirit of God, by whom ye are sealed vnto the day of Redemption. Let all bitterness, and fiercenesse, and wrath, and roaring, and cursed speaking bee put away from you, with all maliciousnesse. Be yee courteous one to another, mercifull, forgiving one another,, euen as God for Christs sake hath forgiven you.

The Gospel.

Mat. 9. 1.

Jesus entred into a ship, and passed ouer, and came into his owne Citie. And behold they brought to him a man sicke of the palsey, lying in a bed. And when Iesus saw the faith of them, he sayd to the sicke of the palsey, Sonne bee of good cheere, thy sinnes bee forgiven thee. And beholde, certaine of the Scribes sayd within themselues, This man blasphemeth. And when Iesus saw their thoughts, hee

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he sayd, Wherefore thinke yee euill in your hearts? Whether is it easier to say, Thy sinnes bee forgiven thee, or to say, Arise, and walke? But that yee may know that the Sonne of man hath power to forgive sins in earth: Then said hee to the sicke of the Palsie, Arise, take vp thy bed, and goe vnto thy house. And he arose and departed to his house. But the people that saw it, marvelled, and glorified God, which had giuen such power vnto men.

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The Collect.

A Almighty and mercifull God, of thy bountifull goodness keepe vs from all things that may hurt vs: that we being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Take heed therefore how ye walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore be yee not vnwise, but vnderstand what the will of the Lord is, and be not drunken with wine, wherein is excessse: but be ye filled with the Spirit, speaking to your selues in Psalmes and Hymnes, and spirituall songs, singing and making melody to the Lord in your hearts, giuing thanks alwayes for all things vnto God the Father, in the Name of our Lord Iesus Christ, submitting your selues one to another in the feare God. Eph. 5. 15

The Gospel.

Iesus sayd, The Kingdome of heauen is like vnto a man that was a king, which made a marriage for his sonne, and sent forth his seruants to Mat. 22. 1

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to call them that were bidden to the wedding: and they would not come. Againe, he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner, mine oxen & my fatlings are killed, and all things are ready: come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his merchandize, and the remnant tooke his seruants and entreated them shamefully, and slew them. But when the King heard thereof, hee was wroth, and sent forth his men of warre, and destroyed those murtherers, and burnt vp their citie. Then sayd hee to his seruants, the marriage indeed is prepared, but they which were bidden were not worthy. Goe yee therefore out into the high wayes, and as many as yee finde, bid them to the marriage. And the seruants went forth into the high-wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furnished with ghests. Then the King came in to see the ghests, and when hee spied there a man which had not on a wedding garment, hee sayd vnto him, Friend, How camest thou in hither, not hauing a wedding garment? And hee was euen speechlesse. Then sayd the King to the ministers, Take and binde him hand and foote, and cast him into vtter darkenesse, there shall bee weeping, and gnashing of teeth. For many bee called, but fewe are chosen.

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The Collect.

Grant we beseech thee mercifull Lord, to thy faithfull people pardon and peace, that they may bee cleansed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

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The Epistle.

M brethren, bee strong through the Lord, Eph. 6.10
and through the power of his might.
Put on all the armour of God, that yee
may stand against all the assaults of the
deuill. For wee wrestle not against flesh
and blood, but against rule, against power, against
worldly rulers, euen gouernours of the darkenesse of
this world, against spirituall craftinesse in heavenly
things. Wherefore take vnto you the whole armour
of God, that yee may bee able to resist in the euill day,
and stand perfect in all things. Stand therefore, and
your loynes gird with the truth, hauing on the breast-
plate of righteousness, and hauing shooes on your
feete, that ye may be prepared for the Gospel of peace.
Aboue all, take to you the shielde of faith, where with
yee may quench all the fierie darts of the wicked, and
take the helmet of Saluation, and the sword of the
Spirit, which is the word of God. And pray alwayes
with all manner of prayer and supplication in the
Spirit, and watch thereunto with all instance, and
supplication, for all Saints, and for me, that utterance
may be giuen vnto mee, that I may open my mouth
freely, to vtter the secrets of the Gospel (whereof I
am a messenger in bonds) that therein I may speake
freely, as I ought to speake.

The Gospel.

Here was a certaine ruler, whose sonne Ioh. 4. 46.
was sicke at Capernaum. Assoone as
the same heard that Iesus was come
out of Iury into Galilee, hee went vnto
him, and besought him that hee would
come downe and heale his sonne: for hee was euen at
the point of death. Then sayd Iesus vnto him, Ex-
cept yee see signes and wonders, yee will not beleue.
The

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The Ruler sayd vnto him, Sir, come downe, or euer that my sonne die. Iesus saith vnto him, Goe thy way, thy sonne liueth. The man beleued the word that Iesus had spoken vnto him, and he went his way. And as he was going downe, the seruants met him, and told him, saying, Thy sonne liueth. Then enquired hee of them the houre when hee began to amend. And they sayd vnto him, Yesterday at the seventh houre the feuer left him. So the father knew that it was the same houre in the which Iesus sayd vnto him, Thy sonne liueth. And hee beleued, and all his household. This is againe the second miracle that Iesus did, when hee was come out of Iury into Galilee.

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The Collect.

LORD wee beseech thee to keepe thy household the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Iesus Christ our Lord.

The Epistle.

Phil. 1. 3.

I thanke my G O D with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse because ye are come into the fellowship of the Gospel, from the first day vntill now: and am surely certified of this, that hee which hath begun a good worke in you, shall performe it, vntill the day of Iesus Christ, as it becometh me that I should iudge of you all, because I haue you in my heart, forasmuch as ye are all companions of grace with mee, euen in my bonds, and in the defending and establisshing of the Gospel. For God is my record, how greatly I long after you all from the

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the very heart root in Iesus Christ: And this I pray, that your loue may increase yet more and more in knowledge and in all vnderstanding, that yee may accept the things that are most excellent, that yee may bee pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousness, which cometh by Iesus Christ, vnto the glory and prayse of God.

The Gospell

Peter sayd vnto Iesus, Lord how oft Matth. 18.21.
shall I forgive my brother, if hee sinne
against mee: till seuen times? Iesus
sayth vnto him, I say not vnto thee,
vntill seuen times, but, seuentie times
seuen times. Therefore is the Kingdome of heauen
likened vnto a certaine man that was a king, which
would take accompts of his seruants. And when he
had begunne to reckon, one was brought vnto him,
which ought him ten thousand talents: But for as
much as hee was not able to pay, his Lord comman-
ded him to bee solde, and his wife and children, and all
that hee had, and payment to bee made. The seruant
fell downe, and besought him, saying, Sir, haue pa-
tience with me, and I will pay thee all. Then had the
Lord pitie on that seruant, and loosed him, and for-
gaue him the debt. So the same seruant went out,
and found one of his fellowes which ought him an
hundred pence: and he layd hands on him, and tooke
him by the throte, saying, Pay that thou owest.
And his fellow fell downe, and besought him, say-
ing, Haue patience with mee, and I will pay thee
all. And he would not, but he went and cast him into
prison, till hee should pay the debt. So when his fel-
lowes saw what was done, they were verie sorrie,
and came and tolde vnto their Lord all that had
happened.

The xxiiij. Sunday after Trinitie.

happened. Then his Lord called him, and sayd vnto him, O thou vngacious seruant, I forgave thee all that debt, when thou desiredst mee: shouldest not thou also haue had compassion on thy fellow, even as I had pity on thee? and his Lord was wroth, and deliuered him to the Taylors, till he should pay all that was due vnto him. So likewise shall my heavenly Father doe also vnto you, if ye from your hearts forgive not euery one his brother their trespasses.

¶ The xxiiij. Sunday after Trinitie.

The Collect.

GOd our refuge and strength, which art the author of all goodnesse, be ready to heare the deuout prayers of thy Church: and grant that those things which wee aske faithfully, wee may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

Phil. 3. 17.

Brethren be yee followers together of mee, and looke on them which walke euen so as ye haue vs for an example. For many walke of whom I haue told you often, and now tell you weeping, that they are the enemies of the Crosse of Christ, whose end is damnation, whose belly is their god, and glory to their shame, which are wordly minded. But our conuersation is in heauen, from whence we looke for the Saviour, euen the Lord Iesus Christ, which shall change our vile body, that it may bee like vnto his glorious body according to the working, whereby he is able also subdue all things vnto himselfe.

The Gospel.

Matth.
22, 15.

When the Pharises went out, and tooke counsell how they might tangle him in his words. And they sent out vnto him their disciples with

The xxiiij. Sunday after Trinitie.

ciples with Herods seruants, saying, Master, wee know that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou regardest not the outward appearance of men. Tel vs therefore, how thinkest thou? Is it lawfull that tribute be giuen vnto Cesar, or not? But Iesus perceiuing their wickednesse, sayd, why tempt yee mee, yee hypocrites? Shew me the tribute money. And they tooke him a penny. And he sayd vnto them, whose is this Image and superscription? They sayd vnto him, Cesars. Then said he vnto them, Giue therfore vnto Cesar the things which are Cesars, and vnto God, those things which are Gods. When they heard these words, they marvelled, and left him, and went their way.

¶ The xxiiij. Sunday after Trinitie.

The Collect.

LORD wee beseech thee, assosle thy people from their offences, that through thy bountifull goodnesse wee may bee deliuered from the bandes of all those sinnes, which by our frailtie wee haue committed. Grant this, &c.

The Epistle.

WE giue thanks to God the Father of our Lord Iesus Christ alwaies for you in our prayers. For wee haue heard of your faith in Christ Iesu, and of the loue which yee beare to all Saints, for the hope sake which is laid by in store for you in heauen. Of which hope ye heard before by the true word of the Gospel, which is come vnto you, euen as it is into all the world, and is fruitfull, as it is also among you, from the day in the which yee heard of it, and had experience in the grace of God through the truth, as yee learned of Epaphra our deare fellow ser-
uant,

Col. 1. 3.

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stant, which is for you a faithfull Minister of Christ, which also declared vnto vs your loue which ye haue in in the Spirit. For this cause we also, euen since the day we heard of it, haue not ceased to pray for you, and to desire that ye might be fulfilled with the knowledge of his wil, in al wisdomes spiritual vnderstanding, that ye might walke worthy of the Lord, that in all things ye may please, being frutfull in all good works, and increasing in the knowledge of God, strengthened with all might, through his glorious power, vnto all patience and long suffering, with ioyfulness, giuing thanks vnto the Father, which hath made vs meete to be partakers of the inheristance of the Saints in light.

The Gospel.

Matth. 9.
18.



While Iesus spake vnto the people, behold, there came a certaine Ruler, and worshipped him, saying, My daughter is euen now deceased, but come and lay thine hand vpon her, and shee shall liue. And Iesus arose, and followed him, and so did his disciples. And behold a woman which was diseased with an issue of blood twelue yeeres, came behind him, and touched the hemme of his vesture. For shee said within her selfe, If I may touch but etten his vesture onely, I shall bee safe. But Iesus turned him about, and when hee saw her, hee sayd, Daughter, bee of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Iesus came into the Rulers house, and saw the minstrels and people making a noyse, hee said vnto them, Get you hence, for the maide is not dead, but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, and tooke her by the hand, and said, Damosell, arise. And the damosell arose. And this noyse was abroad in all that land.

The

The xxv. Sunday after Trinity.

The Collect.

Stirre vp, wee beseech thee, O Lord, the wils of the faithfull people, that they plenteously bringing forth the fruit of good workes, may of thee bee plenteously rewarded, through Iesus Christ our Lord. Amen.

The Epistle.

Behold, the time commeth, saith the Lord, Ier. 23.5.
that I will raise vp the righteous branch of David, which King shall beare rule, and he shall prosper with wisdom, and shall set vp equitie and righteousness againe in the earth. In his time shall Iuda be saued, and Israel shall dwell without feare. And this is the Name, that they shall call him, even the Lord our Righteousnesse. And therefore, behold, the time commeth, sayth the Lord, that it shall bee no more sayd, The Lord liueth, which brought the chldren of Israel out of the land of Egypt: but, The Lord liueth, which brought forth, and led the seed of the house of Israel out of the North land, and from all Countreys where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

When Iesus lift vp his eyes, and saw a Iohn. 6.5.
great company come vnto him, hee saith vnto Philip, whence shall wee buy bread, that these may eat? this hee said to prouue him, for hee himselfe knew what hee would doe. Philip answered him, Two hundred peny worth of bread are not sufficient for them that every man may take a little. One of his disciples, Andrew Simon Peters brother, said vnto him, There is a ladde heere, which hath five barley loaves and two fishes, but what are they among so many?

S. Andrewes day.

many: And Jesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about five thousand. And Jesus tooke the bread, and when he had giuen thanks, hee gaue it to his disciples and the disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten enough, hee sayth vnto his disciples, Gather vp the broken meat which remaineth, that nothing bee lost. And they gathered it together, and filled twelue baskets with the broken meate of the five barley loaves, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Jesus did) sayd, This is of a truth the same Prophet that should come into the world.

¶ If there bee any moe Sundayes before Aduent Sunday, to supply the same, shall bee taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie and Septuagesima.

¶ Saint Andrewes day.

The Collect.

Almightie God which didst giue such grace vnto thy holy Apostle S. Andrew, that hee readily obeyed the calling of thy Sonne Jesus Christ, and followed him without delay: Grant vnto vs all, that we being called by thy holy Word, may forthwith giue ouer our selues obediently to fulfill thy holy Commandements, through the same Jesus Christ our Lord.

The Epistle.

Rom. 10.
9.

If thou acknowledge with thy mouth, that Jesus is the Lord, and beleue in thy heart, that God raised him vp from death, thou shalt bee safe. For to beleue with the heart, iustifieth, and to knowledg with the mouth, maketh a man safe

S. Andrewes day.

safe. For the Scripture saith, Whosoever beleueth on him, shall not bee confounded. There is no difference between the Jew and the Gentile: for one is Lord of all, which is rich vnto all that call vpon him. For whosoever doth call on the Name of the Lord, shall be safe. How then shall they call on him, on whom they haue not beleued? How shall they beleue on him of whom they haue not heard? how shall they heare without a preacher? And how shall they preach without they be sent? as it is written, How beautiful are the feet of them which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel. For Esay sayeth, Lord who hath beleued our sayings? So then sayth commeth by hearing, and hearing commeth by the word of God. But I aske, Haue they not heard? No doubt their sound went out into all lands, and their words into the ends of the world. But I demaund whether Israel did know, or no? First, Moyses saith, I will prouoke you to enuy by them that are no people, by a foolish nation I wil anger you. Esay after that is bold, and saith, I am found of them that sought mee not, I am manifest vnto them that asked not after mee. But against Israel he saith, All day long haue I stretched forth my hands vnto a people that beleueth not, but speaketh against me.

The Gospel.

AS Jesus walked by the Sea of Galilee, hee saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the Sea, (for they were fishers) and hee sayth vnto them, Follow mee, and I will make you to become fishers of men. And they straightway left their nets, and followed

Mat. 4. 18.

S. Thomas Apostle.

Followed him. And when hee was gone forth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother in the ship with Zebedee their father, mending their nets: and he called them. And they immediatly left the ship and their father, and followed him.

S. Thomas the Apostle.

The Collect.

Almightie and everliving God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to bee doubtfull in thy Sonnes resurrection: grant vs so perfectly and without all doubt to beleue in thy Sonne Iesus Christ, that our faith in thy sight neuer bee reprooued. Heare vs, O Lord, through the same Iesus Christ, to whom with thee and the holy Ghost, &c.

The Epistle.

Ephc. 2.
19.

Now are ye not strangers, nor foreigners, but citizens with the Saints, and of the household of God, and are built vpon the foundation of the Apostles & Prophets, Iesus Christ himselte being the head corner stone: in whom what building soeuer is coupled together, it groweth vnto an holy Temple of the Lord, in whom ye also are built together, to be an habitation of God through the holy Ghost.

The Gospel.

Iohn 20.
24.

Thomas one of the twelue, which is called Didymus, was not with them when Iesus came. The other disciples therefore said vnto him, We haue seen the Lord. But hee said vnto them, Except I see in his hands the print of the nayles, and put my finger into the print of the nayles, and thrust my hand into his side, I will not beleue. And after eyght dayes, againe

The Conuerſion of S. Paul.

againē his Diſciples were within, and Thomas with them. Then came Jeſus when the doozes were ſhut, and ſtood in the miſt, and ſayd, Peace bee vnto you, And after that, he ſpake to Thomas, Bring thy finger hither, and ſee my hands, and reach hither thy hand, and thruſt it into my ſide, and bee not faithleſſe, but beleeuing. Thomas answered and ſayd vnto him, My Lord and my God. Jeſus ſaith vnto him, Thomas becauſe thou haſt ſeene mee, thou haſt beleued. Blessed are they that haue not ſeene, and yet haue beleued. And many other ſignes truly did Jeſus in the preſence of his diſciples, which are not wriſten in this booke. Theſe are wriſten that ye might beleue, that Jeſus Chriſt is the Sonne of God, and that in beleeuing yee might haue life through his Name.

¶ The conuerſion of S. Paul.

The Collect.

GOd which haſt taught all the world, through the preaching of thy bleſſed Apoſtle S. Paul, grant, we beſeech thee, that wee which haue his wonderfull Conuerſion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

And Saul yet breathing out threatenings and ſlaughter againſt the Diſciples of the Lord, went vnto the high Prieſt, and deſired of him Letters to carry to Damasco to the Synagogues, that if hee found any of this way (were they men or women) hee might bring them bound to Hieruſalem. And when he journeyed, It ſortuned that as he was come nigh to Damasco, ſuddenly there ſhined round about him a light from heauen, and hee fell to the earth AAs 9.1.

The Conuerfion of S. Paul.

earth, and heard a voyce, faying to him, Saul Saul, why persecutest thou me? And he fayd, What art thou Lord? And the Lord fayd, I am Iefus whom thou persecutest. It is hard for thee to kicke againft the pricke. And hee both trembling and affonied fayd, Lord what wilt thou haue me to doe? And the Lord fayd vnto him, Arife, and goe into the citie, & it fhall be told thee what thou muft do. The men which iourneyed with him, flood amazed, hearing a voyce, but feeing no man. And Saul arofe from the earth, and when he opened his eyes, he faw no man: but they led him by the hand, and brought him to Damafco. And hee was three dayes without fight, and neither did eate nor drinke. And there was a certaine difciple at Damafco, named Ananias: and to him fayd the Lord in a vifion, Ananias. And hee faid, Behold, I am here Lord. And the Lord fayd vnto him, Arife, and goe into the ftreet which is called Straight, and feeke in the houfe of Judas, after one called Saul of Charfus: For behold, he prayeth, and hath feene in a vifion a man named Ananias comming in vnto him, and putting his hands on him, that hee might receiue his fight. Then Ananias answered, Lord, I haue heard by many of this man, how much euill hee hath done to thy Saints at Hierufalem, And here hee hath authoritie of the high Priests, to binde all that call on thy Name. The Lord fayd vnto him, Goe thy way, for hee is a chofen veffell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Ifrael. For I will fhew him how great things he muft fuffer for my Names fake. And Ananias went his way, and entred into the houfe, and put his hands on him, and fayd, Brother Saul, the Lord that appeared vnto thee in the way, as thou cameft, hath fent mee, that thou mighteft receiue thy fight, and bee filled

led

The Conuersion of S. Paul.

led with the holy Ghost. And immediately there fell from his eyes as it had beene scales, and hee receiued sight, and arose and was baptized, and receiued meate, and was comforted. Then was Saul certaine dayes with the Disciples, which were at Damasco. And straightway hee preached Christ in the Synagogues, how that he was the Sonne of God. But all that heard him were amazed, and sayd, Is not this hee that spoiled them which called on this Name in Hierusalem, and came hither for that intent, that hee might bring them bound vnto the high Priests? But Saul increased the more in strength, and confounded the Jewes which dwelt at Damasco, affirming that this was verie Christ.

The Gospel.

Peter answered, and sayd vnto Iesus, Behold, wee haue forsaken all, and followed thee, what shall we haue therefore? Iesus sayd vnto them, Verely I say vnto you, that when the Sonne of man shall sit on the seat of his Maiestie, yee that haue followed me in the regeneration, shall sit also vpon twelue seats, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, shall receiue an hundred folde, and shall inherite euerlasting life. But many that are first shall bee last, and the last shall be first.

Mat. 19.
27.

¶ The Purification of the Virgin Mary.

The Collect.

Almightie and euerluing God, wee humbly beseech thy Maiestie, that as thy onely begotten Sonne was this day presented in the Temple in substance

S. Matthias day.

Saluce of our flesh: so grant that wee may be presented vnto thee with pure and cleare mindes, by Iesus Christ our Lord.

The Epistle.

The same that is appointed for the Sunday.

The Gospel.

Luk. 2. 22.



When the time of her Purification (after the Law of Moyses) was come, they brought him to Hierusalem, to present him to the Lord (as it is written in the Law of the Lord: Every man childe that first openeth the matrix, shall bee called holy to the Lord) and to offer (as is said in the Law of the Lord) a paire of Turtle Doves, or two yong Pigeons. And behold, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had hee receiued of the holy Ghost, that he should not see death, except hee first saw the Lord Christ. And hee came by inspiration into the Temple.

S. Matthias day.

The Collect.

A Almighty God, which in the place of the traytour Judas, diddest chuse thy faithfull seruant Matthias to bee of the number of the twelue Apostles: grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithfull and true Pastours, through Iesus Christ our Lord.

The Epistle.

Acts I. 15



In those dayes Peter stood vp in the mids of the Disciples and sayd, (the number of names that were together, were about an hundred and twenty) Ye men and brethren, this

S. Matthias day

this Scripture must needs haue been fulfilled, which the holy Ghost through the mouth of Dauid, spake before of Judas, which was guide to them that tooke Iesus. For hee was numbred with vs, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the rewarde of iniquitie, and when he was hanged, burst asunder in the mids, and all his bowels gushed out. And it was knowne vnto all the inhabiteurs of Hierusalem, inso-much, that the same field is called in their mother tongue, Acheldama, that is to say, The bloody field. For it is written in the booke of Psalmes, His habitation be voyde, and no man be dwelling therein, and his Bishopricke let another take. Wherefore of these men which haue companied with vs (all the time that the Lord Iesus had his conuersation among vs, beginning at the baptisme of John, vnto that same day that hee was taken vp from vs) must one ordained to bee a witnesse with vs of his resurrection. And they appointed two: Ioseph, which is called Barlabas (whose surname was Iustus) and Matthias. And when they prayed, they sayd, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that hee may take the roome of this ministration and Apostleship, from which Judas by transgression fell, that hee might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

In that time Iesus answered, and sayd, I thanke thee, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes: Merely Father, euen so was it

Matth. ii.
25.

Annunciation of the Virgin Mary.

It thy good pleasure. All things are giuen vnto me of my father: and no man knoweth the Sonne but the father, neither knoweth any man the father saue the Sonne, and hee to whomsoever the Sonne will open him. Come vnto mee all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and ye shall finde rest vnto your soules: for my yoke is easie, and my burden is light.

¶ Annunciation of the Virgin Mary.

The Collect.

WE beseech thee, Lord, powre thy grace into our hearts, that as wee haue knowne Christ thy Sonnes incarnation by the message of an Angel: so by his Crosse and passion, wee may bee brought vnto the glory of his Resurrection, through the same Christ our Lord.

The Epistle.

Esay 7.10

IDd spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it bee toward the depth beneath, or toward the height aboue. Then said Ahaz, I will require none, neither wil I tempt the Lord. And he sayd, Hearken to me, ye of the house of Dauid: Is it not enough for you that ye be grievous vnto men, but ye must grieue my God also? And therefore the Lord shal giue you a token: Behold, a Virgin shall conceive and beare a Sonne, and thou his mother shalt call his Name Emmanuel. Butter and hony shall he eate, that he may knowe to refuse the euill, and chuse the good.

The Gospel.

Luk. 1.26.

IDd in the sixth moneth, the Angel Gabriel was sent from God, vnto a Citie of Galilee named Nazareth, to a Virgin spoused to a man,

Annunciation of the Virgin Mary.

man whose name was Joseph, of the house of David, and the Virgins name was Mary. And the Angel went in vnto her, and said, Haile full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her minde, what manner of salutation that should bee. And the Angel said vnto her, feare not Mary, for thou hast found grace with God: behold, thou shalt conceive in thy wombe, and beare a Sonne, and shalt call his Name Jesus. Hee shall bee great, and shall bee called the Sonne of the Highest. And the Lord God shall giue vnto him the seat of his father David, and hee shall raigne ouer the house of Jacob for ever, and of his kingdome there shall be none end. Then sayd Mary to the Angel, How shall this bee, seeing I know not a man? And the Angel answered, and sayd vnto her, The holy Ghost shall come vpon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall bee borne, shall bee called the Sonne of God. And behold, thy cousin Elizabeth, shee hath also conceived a sonne in her age, and this is the sixt moneth, which was called barren: for with God nothing shall bee impossible. And Mary sayd, Behold the handmaid of the Lord, be it vnto mee according to thy word. And the Angel departed from her.

¶ S. Markes day.

The Collect.

Almighty God, which hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Marke, giue vs grace, that wee be not like children carryed away with every blast of vaine doctrine: but firmly to be established in the trueth of thy holy Gospel, through Jesus Christ our Lord.

The

S. Markes day.

The Epistle.

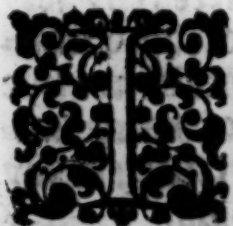
Ephc. 4. 7.



Unto every one of vs is given grace, according to the measure of the gift of Christ. Wherefore he saith. When he went vp on high, he led captiuitie captiue, and gaue gifts vnto men. That hee ascended, what meaneth it, but that hee also descended first into the lower parts of the earth: He that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some Shepheards, and Teachers, to the edifying of the Saints, to the worke and administration, euen to the edifying of the body of Christ, till we all come to the vnitie of the faith and knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the full perfect age of Christ: That wee henceforth should be no more children, waivering & carryed about with every winde of doctrine, by the willnesse of men, through craftinesse, whereby they lay in wait for vs, to deceiue vs. But let vs follow the Trueth in loue, and in all things grow in him which is the head, euen Christ, in whom if all the body bee coupled and knit together throughout every ioynt, wherewith one minisreth to another (according to the operation, as every part hath his measure) hee increaseth the body, vnto the edifying of it selfe through loue.

The Gospel.

Ioh. 15. 1.



I Am the true Vine, and my Father is an husbandman. Every branch that beareth not fruit in mee, hee will take away: and every branch that beareth fruit will hee purge, that it may bring forth more fruit. Now are yee cleane, through the word

S. Philip and Iames day.

word which I haue spoken vnto you. Bide in mee, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the vine: no more can yee, except yee abide in mee. I am the Vine, yee are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without mee yee can doe nothing. If a man abide not in mee, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If yee abide in me, and my words abide in you, aske what ye will, and it shall be done for you. Herein is my Father glorified, that you beare much fruit; and become my Disciples. As the Father hath loued me, euen so also haue I loued you. Continue yee in my loue. If ye keepe my Commandements, ye shall abide in my loue, euen as I haue kept my Fathers Commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

S. Philip and Iames day.
The Collect.

A Almighty God, whom truely to know is euerslasting life: grant vs perfectly to know thy Sonne Iesus Christ to be the way, the Truth, and the Life, as thou hast taught S. Philip and other the Apostles, through Iesus Christ our Lord.

The Epistle.

Iames the seruant of God, and of the Lord Iesus Christ, sendeth greeting to the twelve Tribes which are scattered abroad. My brethren, count it for an exceeding ioy, when yee fall into diuers temptations: knowing this, That the trying of your faith gendereth patience, and let patience haue her perfect worke, that
ye

IAMES I. I.

S. Philip, and Iames day

ye may be perfect and sound, lacking nothing. If any of you lacke wisdom, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall bee giuen him. But let him aske in faith and wauer not. For he that doubteth, is like a waue of the sea, which is tost of the windes and carried with violence: Neither let that man thinke that he shall receiue any thing of the Lord. A wauering minded man is vnsable in all his wayes. Let the brother which is of lowe degree reioyce when he is exalted. Againe, let him that is rich, reioyce when he is made low: for euen as the floure of the grasse shall hee passe away. For as the sunne riseth with heate, and the grasse withereth, and his floure falleth away, and the beauty of the fashion of it perisheth: euen so shall the rich man perish in his wayes. Happy is the man that endureth temptation: for when hee is tryed, hee shall receiue the crowne of life, which the Lord hath promised to them that loue him.

The Gospel.

Ioh. 14. 1.



AND Iesus sayd vnto his disciples, Let not your hearts be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions. If it were not so, I would haue told you. I goe to prepare a place for you: and if I goe to prepare a place for you, I will come againe and receiue you, euen vnto my selfe, that where I am, there may ye be also. And whither I goe ye know, and the way yee know. Thomas saith vnto him, Lord, wee know not wither thou goest, and how is it possible for vs to know the way? Iesus saith vnto him, I am the way, and the Trueth, and the Life. No man cometh to the Father, but by mee. If yee had knowen me, ye had knowen my father also: and now ye know him, and haue seene him. Philip sayth vnto him,

S. Barnabe Apostle.

him Lord, shew vs the father, and it sufficeth vs. Jesus saith vnto him, Haue I beene so long time with you, and yet hast thou not knowen me. Philip: he that hath seene me, hath seene my father: and how sayest thou then, Shew vs the father? Beleeuest not thou, that I am in the father, and the father in mee? The words that I speake vnto you, I speake not of my selfe but the father that dwelleth in mee, is hee that doeth the workes. Beleeue me that I am in the father, and the father in me, or else beleeue me for the workes sake. Verily, verily I say vnto you, He that beleeueth on me, the workes that I doe, the same shall hee doe also: and greater workes then these shall hee doe, because I goe vnto my father. And whatsoever ye aske in my Name, that will I doe, that the father may bee glorified by the Sonne. If ye shall aske any thing in my Name, I will doe it.

S. Barnabe Apostle.

The Collect.

LOrd Almightye, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let vs not be destitute of thy manifold gifts, nor yet of grace to vse them alway to thy honour and glory, through Jesus Christ our Lord.

The Epistle.

Things of these things came vnto the eares of the Congregation which was in Hierusalem. And they sent for Barnabas, that he should goe vnto Antioch. which when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord. For hee was a good man, and full of the holy Ghost, and of faith, and much people

Acts II.

22.

Saint Barnabe Apostle.

people was added vnto the Lord. Then departed Barnabas to Tarſus to ſeeke Saul: and when hee had found him, he brought him vnto Antioch. And it chaunced, that a whole yeeere they had their conuerſation with the Congregation there, and they taught much people, inſomuch that the diſciples of Antioch were the firſt that were called Chriſten. In thoſe dayes came Prophets from the Citie of Hieruſalem vnto Antioch. And there ſtood by one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſſe in the Emperour Claudius dayes. Then the diſciples, every man according to his abilitie, purpoſed to ſend ſuccour vnto the brethren which dwelt in Iury: which thing they alſo did, and ſent it to the Elders, by the hands of Barnabas and Saul.

The Goſpel.

Ioh. 15. 12



His is my commandement, that ye loue together, as I haue loued you. Greater loue hath no man then this, That a man beſtoꝝ his life for his friends. Yee are my friends, If yee doe whatſoener I command you. Henceforth call I not you ſeruants: for the ſeruant knoweth not what his Lord doeth: but you haue I called friends, for all things that I haue heard of my Father, I haue opened vnto you. Yee haue not choſen me, but I haue choſen you, and ordained you to goe and bring forth fruit, and that your fruit ſhould remaine, that whatſoener ye aſke of the Father in my Name, he may giue it you.

¶ Saint Iohn Baptiſt.

The Collect.

A Almighty God, by whole prouidence thy ſeruant Iohn Baptiſt was wonderfully borne, and ſent to

Saint Iohn Baptist.

to prepare the way of thy Son our Sauour by preaching of penance: make vs so to follow his doctrine and holy life, that we may truly repent, according to his preaching, & after his example constantly speake the trueth, boldly rebuke vice, and patiently suffer for the trueths sake, through Iesus Christ our Lord.

The Epistle.

BE of good cheere, my people, O ye Prophets, comfort my people, sayth your God, comfort Hierusalem at the heart, and tell her that her trauell is at an end, that her offence is pardoned, that she hath receiued of the Lords hand sufficient correction for all her sinnes. A voyce cried in the wilderness, Prepare the way of the Lord in the wilderness, make straight the path of our God in the desert. Let all valleys be exalted, and euery mountaine and hill bee layd lowe. What so is crooked, let it be made straight, & let the rough bee made plaine fields. For the glory of the Lord shall appeare, and all flesh shall at once see it. For why? the mouth of the Lord hath spoken it. The same voyce spake, Now cry. And the Prophet answered, What shall I crie? that all flesh is grasse, and that all the goodnesse thereof is as the flower of the field. The grasse is withered, the flower falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuerthelesse, whether the grasse wither, or that the flower fade away, yet the word of our God endureth for euer. Goe vp vnto the high hil, O Sion, thou that bringest good tidings, lift vp thy voice with power, O thou preacher Hierusalem, lift it vp without feare, and say vnto the Cities of Iuda, Behold your God, behold, the Lord God shall come with power, and beare rule with his arme. Behold hee bringeth his treasure with him,

Esay 40.1

S. John Baptist.

and his workes goe before him. He shal feede his flocke like an herd-man; hee shall gather his lambs together with his arme; and carry them in his bosome; and shall kindly intreat those that beare yong.

The Gospel.

Luk. i. 57.

ELizabeths time came that shee should bee delivered, and shee brought forth a sonne. And her neighbours and her cousins heard say, how the Lord had shewed great mercie vpon her, and reioyced with her. And it fortuned, that in the eight day they came to circumcise the childe, and called his name Zacharie, after the name of his father. And his mother answered, and said, Not so, but his name shall be called John. And they said vnto her, There is none of thy kindred that is named with this name. And they made signes to his father how he would haue him called. And he asked for writing tables, and wrote, saying, His name is John. And they maruailed all. And his mouth was opened immediatly, and his tongue also, and he spake and praised God. And feare came on all them that dwelt nigh vnto him. And all these sayings, were noysed abroad throughtout all the high countrey of Iury, and they that heard them, layd them by in their hearts, saying, What manner of childe shall this bee? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Praise be the Lord God of Israel, for hee hath visited and redeemed his people, and hath raised vp an home of saluation vnto vs in the house of his servant Dauid, even as hee promised by the mouth of his holy Prophets, which were since the world began. That wee should bee saued from our enemies, and from the hand of all that hate vs. That hee would deale mercifully with our fathers.

S. Peters day.

thers and remember his holy Covenant: that he would performe the oath which he sware to our forefather Abraham, for to giue vs. That wee being deliuered out of the hands of our enemies, might serue him without feare, all the dayes of our life, in such holinesse and righteousness, as are acceptable for him. And thou childe shalt be called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes. To giue knowledge of saluation vnto his people for the remission of sinnes, through the tender mercy of our God, whereby the day spring from on high visited vs. To giue light to them that sit in darknesse, and in the shadow of death, and to guide our feete into the way of peace. And the childe grew, and waxed strong in spirit, & was in the wilderness, till the day came when he should shew himselfe vnto the Israelites.

¶ Saint Peters day.

The Collect.

A Almighty G O D, which by thy Sonne, Iesus Christ hast giuen to thy Apostle S. Peter many excellent gifts, and commandedst him earnestly to feed thy flocke: make we beseech thee all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receiue the crowne of euerlasting glory, through Iesus Christ our Lord.

The Epistle.

At the same time, Herod the King stretched forth his hands to vere certaine of the Congregation, and hee killed James the brother of John with the sword. And because hee saw it pleased the Jewes, hee proceeded further, and tooke Peter also. Then were

Acts 12.1

S. Peters day?

the dayes of sweete bread. And when hee had caught him, hee put him in prison also, and deliuered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in Prison. But prayer was made without ceasing of the Congregation vnto God for him. And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his hands. And the Angel sayd vnto him, Gird thy selfe, and binde on thy sandals. And so he did. And he saith vnto him, Cast thy garment about thee, and follow mee. And he came out, and followed him and wist not that it was trueth which was done by the Angel, but thought hee had seene a vision. When they were past the first and second watch, they came vnto the yron gate, that leadeth vnto the City, which opened for them by the owne accord: and they went out, and passed thorow one streete, and forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a suretie, that the Lord hath sent his Angel, and hath deliuered mee out the hand of Herod, and from all the wayting of the people of the Iewes.

The Gospel.

Matt. 16.

13.



When Iesus came into the coasts of the City, which is called Cesarea Philippi, hee asked his Disciples, saying, Whom doe men say that I the Sonne of man am? They said, Some say that thou art John Baptist, some Elias, some Ieremas,

S. James the Apostle.

or one of the Prophets. Hee saith vnto them, But whom say yee that I am? Simon Peter answered, and sayd, Thou art Christ the Sonne of the living God. And Iesus answered and sayd vnto him, Happy art thou Simon the sonne of Ionas: for flesh and blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee, that thou art Peter and vpon this Rocke will I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the kingdome of heauen: and whatsoeuer thou bindest in earth, shall bee bound in heauen: and whatsoeuer thou loosest in earth, shall be loosed in heauen.

S. James the Apostle.

The Collect.

GRant, O mercifull God, that as thine holy Apostle James, leauing his father and all that hee had without delay, was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: So wee forsaking all worldly and carnall affections, may bee euermore ready to follow thy commandments, through Iesus Christ our Lord.

The Epistle.

IN those dayes came Prophets from the citie of Ierusalem vnto Antioch. And there stood vp one of them, named Agabus, and signified by the Spirit, that there should bee great dearth throughout all the world, which came to passe in the Emperour Claudius dayes. Then the Disciples, euery man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Iurie: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. At the same time Herod the king stretched forth

Act. ii. 27

S. Iames the Apostle.

his hands to bere certaine of the Congregation. And he killed James the brother of John with the sword: and because hee saw it pleased the Iewes, he proceeded further, and tooke Peter also.

The Gospel.

Matth. 20
20.

Then came to him the mother of Zebedees children, with her sonnes worshipping him and desiring a certaine thing of him. And hee said vnto her, what wilt thou? Shee said vnto him, Grant that these my two sonnes may sit, the one on thy right hand, and the other on the left in thy kingdome. But Iesus answered and said, Ye wot not what ye aske: Are ye able to drinke of the cup that I shall drinke of? and to be baptized with the baptisme that I am baptized with? They said vnto him, we are. Hee said vnto them, Ye shall drinke indeed of my cup and be baptized with the baptisme that I am baptized with: but to sit on my right hand and on my left is not mine to giue, but it shall chance vnto them that it is prepared for of my father. And when the ten heard this, they disdained at the two brethren: But Iesus called them vnto him, and said, ye know, that the princes of the nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shall not bee so among you, But whosoever will bee great among you, let him bee your minister, and whosoever will be chiefe among you let him be your seruant: Even as the Sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many.

¶ S. Bartholomew Apostle.

The Collect,

O Almighty and euerlasting God, which hast giuen grace to thine Apostle Bartholomew truly to beleeue

S. Bartholomew Apostle.

leave and to preach thy word: grant wee beseech thee
vnto thy Church, both to loue that hee beleueed, and to
preach that he taught, through Christ our Lord.

The Epistle.

In the handes of the Apostles were many Acts 5.12
signes and wonders shewed among the
people: and they were altogether with
one accord in Solomons porch. And of
other durst no man ioyne himselfe vnto
them: Neuerthelesse the people magnified them. The
number of them that beleueed in the Lord, both of men
and women grew more and more, insomuch that they
brought the like into the streets, and laid them on beds
and couches, that at the least way the shadow of Peter
when he came by might shadow some of them. There
came also a multitude out of the Cities round about,
vnto Hierusalem, bringing like folkes, and them that
were vexed with vncleane spirits, and they were hea-
led euery one.

The Gospel.

No there was a strife among them which Luk. 22.
of them should seeme to bee the greatest. 24.
And he said vnto them, The kings of the
nations reigne over them, and they that
haue authoritie vpon them are called gra-
cious Lords: but ye shall not so bee. But hee that is
greatest among you, shall be as the yonger, and hee that
is chiefe, shall be as he that doeth minister. For whether
is greater he that sitteth at meat, or he that serueth? Is
not he that sitteth at meat? But I am among you as
one that ministrerh. See are they which haue hidden
with me in my temptations. And I appoint vnto you a
Kingdome, as my Father hath appointed vnto mee,
that ye may eate and drinke at my Table in my King-
dome,

S. Matthew the Apostle.

dome, and sit on seates iudging the twelue Tribes of Israel.

¶ S. Matthew the Apostle.

The Collect.

A Almighty God, which by thy blessed Sonne didst call Matthew from the receipt of custome, to bee an Apostle and Euangelist: Grant vs grace to forsake all couetous desires and inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who liueth and reigneth with thee and the holy Ghost, &c.

The Epistle.

2. Cor. 4. 1

Being that wee haue such an Office, euen as God hath had mercy on vs, we goe not out of kinde, but haue cast from vs the cloaks of vnholiness, and walke not in craftinesse, neither handle wee the word of God deceitfully, but open the trueth, and report our selues to every mans conscience in the sight of GOD. If our Gospel be yet hid, it is hid among them that are lost, in whom the god of this world hath blinded the mindes of them which beleeue not, lest the light of the Gospel of the glory of Christ (which is the Image of God) should shine vnto them. For wee preach not our selues, but Christ Iesus to bee the Lord and our selues your seruants for Iesus sake. For it is God that commandeth the light to shine out of darknesse, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Iesus Christ.

The Gospel.

Matt. 9. 9.

And as Iesus passed forth from thence, hee saw a man named Matthew, sitting at the receipt of Custome: and hee sayd vnto him, Follow me. And he arose, and followed him. And it came to passe, as Iesus sate at meate in his house,

S. Michael and all Angels.

house, behold, many publicanes and sinners that came, sate downe with his Disciples. And when the Pharisees saw it, they sayd to his Disciples, Why eateth your Master with Publicanes and sinners: But when Iesus heard that, he said vnto them, they that be strong need not the Physician, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercie and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

¶ S. Michael and all Angels.

The Collect.

Euerlasting God, which hast ordained and constituted the seruices of all Angels and men in a wonderfull order: mercifully grant that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Iesus Christ our Lord.

The Epistle.

There was a great battell in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels and preuailed not, neither was their place found any more in heauen. And the great Dragon, that old serpent, called the deuill and Satanas, was cast out; which deceiveth all the world. And he was cast into the earth, and his Angels were cast out also with him. And I heard a loud voice, saying, In heauen is now made saluation and strength, and the Kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they overcame him by the blood of the Lambe and by the word of their Testimonie, and they loued not

Apoc. 12.7

S. Michael and all Angels.

not their liues vnto the death. Therefore reioyce ye
heauens, and ye that dwell in them. Woe vnto the in-
habitors of the earth, and of the sea, for the deuill is
come downe vnto you, which hath great wrath, be-
cause he knoweth that he hath but a shoyt time.

The Gospel.

Mat. 18. 1.



At the same time came the Disciples vn-
to Iesus, saying, who is the greatest in
the Kingdome of heauen? Iesus called a
childe vnto him, and set him in the midst
of them, and sayd, Verely I say vnto you,
except ye turne, and become as chldren, yee shall not
enter into the Kingdome of heauen. Whosoever there-
fore humbleth himselfe as this childe, that same is the
greatest in the Kingdome of heauen. And whosoever
receiueth such a childe in my Name, receiueth me. But
whoso doeth offend one of these little ones which be-
leeue in me, it were better for him that a milstone were
hanged about his necke, and that hee were drowned in
the depth of the Sea. Woe vnto the world because of
offences. Necessary it is that offences come: but woe
vnto the man by whom the offence cometh. Where-
fore, if thy hand or thy foot hinder thee, cut them off,
and cast them from thee: it is better for thee to enter
into life, halt or maimed, rather then thou shouldest
(hauing two hands, or two feete) bee cast into euerla-
sting fire. And if thine eye offend thee, plucke it out, and
cast it from thee: it is better for thee to enter into life
with one eye, rather then (hauing two eyes) to bee cast
into hell fire. Take heede that ye dispise not one of these
little ones. For I say vnto you, that in heauen their
Angels do alwayes behold the face of my Father which
is in heauen.

¶ Saint

¶ S. Luke the Euangelist.

The Collect.

Almightie God which calledst Luke the Physician, whose praise is in the Gospel, to be a Physician of the soule: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy sonne Iesus Christ our Lord.

The Epistle.

Vatch thou in all things, suffer afflictions, doe the worke thoroughly of an Euangelist, fulfil thine office vnto y^e bittermost. Be sober. For I am now ready to bee offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith, from henceforth there is layd by for me a Crowne of righteousness, which the Lord, that is a righteous Judge, shall giue to mee at that day, not to me onely, but to all them that loue his coming. Doe thy diligence that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth this present world, and is departed vnto Thessalonica, Crescens is gone to Galatia, Titus to Dalmatia, onely Lucas is with me. Take Marke, and bring him with thee: for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloake that I left at Troada with Carpus, when thou comest bring with thee, and the books, but especially the parchment. Alexander the coppersmith did mee much euill, the Lord reward him according to his deeds: of whom be thou ware also, for he hath greatly withstood our words.

2. Tim. 4.

5.

The Gospel.

He Lord appointed other seuentie, and two also, and sent them two and two before him into euery Citie and place, whither himselfe would come. Therefore hee sayd vnto them,

Luk. 10. 1

Simon and Iude Apostles.

them, The haruest is great, but the labourers are few. Pray ye therefore the Lord of the haruest to send forth labourers into his haruest. See your wayes, behold, I send you forth as Lambes among Woolues. Beare no wallet, neither scrip, nor shooes, and salute no man by the way. Into whatsoever house ye enter, first say, Peace be to this house, And if the Sonne of peace bee there, your peace shall rest vpon him: if not, it shall returne to you againe. And in the same house tary still, eating and drinking such as they giue: for the labourer is worthy of his reward.

¶ Simon and Iude Apostles.

The Collect.

A Almighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselte being the head Corner stone: grant vs so to bee ioyned together in vnitie of Spirit by their doctrine, that wee may be made an holy Temple acceptable to thee, through Iesus Christ our Lord.

The Epistle.

Iude I.

Iude the seruant of Iesus Christ, the brother of James, to them which are called and sanctified in God the Father, and preserved in Iesus Christ, mercie vnto you, and peace and loue bee multiplied. Beloued when I gaue all diligence to write vnto you of the common saluation, it was needfull for mee to write vnto you, to exhort you that yee should continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men craftily crept in, of which it was written aforetime vnto such iudgement: they turne the grace of our God into wantonnes, and denie God (which is the only

Simon and Iude Apostles.

onely Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, forasmuch as yee once knew this, how that the Lord, after that hee had deliuered the people out of Egypt, destroyed them which after beleued not. The Angels also which kept not their first state, but left their owne habitation, he hath reserved in euerlasting chaines vnder darknesse, vnto the Iudgement of the great day. Euen as Sodom and Gomorrah, and the cities about them, which in like manner defiled themselves with fornication, & followed strange flesh, are set forth for an example, and suffer the paine of eternall fire. Like wise these being deceiued by dreames, defile the flesh, despise rulers, and speake euill of them that are in authoritie.

The Gospel.



In his command I you, that yee toulde together. If the world hate you, yee know it hated me before it hated you. If ye were of the world, the world would loue his owne: howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I sayd vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things will they doe vnto you for my Names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloke their sinne withall. He that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene and hated, not onely mee, but also my Father.

Ioh. 15. 17

All Saints day.

Father. But this happeneth, that the saying might be fulfilled that is written in their Law, They hated mee without a cause. But when the Comforter is come, whom I will send vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, hee shall testifie of me. And ye shall beare witness also, because ye haue been with mee from the beginning.

¶ All Saints day.

The Collect.

A Almighty God, which hast knit together thy Elect in one Communion and fellowship, in the mysticall bodie of thy Sonne Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that we may come to those vnspokeable ioyes, which thou hast prepared for them that vnfaignedly loue thee, through Iesus Christ our Lord. Amen.

The Epistle.

Apoc. 7. 2

BEhold, I John saw another Angel ascend from the rising of the Sunne, which had the seale of the liuing God, and hee cryed with a lowd voyce to the foure Angels, to whom power was giuen to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, neither y^e trees, till we haue sealed the seruants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and forty and foure thousand of all the tribes of the children of Israel.

Of the tribe of Iuda, were sealed xii. M.

Of the tribe of Reuben, were sealed xii. M.

Of the tribe of Gad, were sealed xii. M.

Of the tribe of Aser, were sealed xii. M.

Of the tribe of Nephtalim, were sealed xii. M.

De

All Saints day.

Of the tribe of Manasses, were sealed xii. M.

Of the tribe of Simeon, were sealed xii. M.

Of the tribe of Leui, were sealed xii. M.

Of the tribe Issachar, were sealed xii. M.

Of the tribe of Zabulon, were sealed xii. M.

Of the tribe Joseph, were sealed xii. M.

Of the tribe Benjamin, were sealed xii. M.

After this I beheld and, loe, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the seat, and before the Lambe, clothed with long white garments, and Palmes in their hands, and cryed with a loud voyce, saying, Saluation bee ascribed to him that sitteth vpon the seat of our God, and vnto the Lambe. And all the Angels stood in the compasse of the seat, and of the Elders, and the foure beasts, & fell before the seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thankes, and honour, and power and might, be vnto our God for evermore. Amen.

The Gospel.

Iesus seeing the people, went vp into a mountaine, and when he was set his disciples came to him. And after that hee had opened his mouth, he taught them, saying, Blessed are the poore in spirit, for theirs is the Kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they that hunger and thirst after righteousness, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousness sake for theirs is the kingdome of heauen. Blessed are yee when men reuile

Matt. 5. 1.

Q

you,

The Communion.

you, and persecute you, and shall falsely say all manner of euill saying against you for my sake, reioyce and be glad, for great is your-reward in heauen. For so persecuted they the Prophets which were before you.

¶ The Order for the Administration of the Lords

Supper, or holy Communion.

SO many as doe intend to bee partakers of the Holy Communion, shall signifie their names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediately after.

And if any of those bee an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed; the Curate hauing knowledge thereof, shall call him, & aduertise him in any wise not to presume to come to the Lords Table, vntill he haue openly declared himselfe to haue truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which afore were offended; and that he haue recompensed the parties whom hee hath done wrong vnto, or at the least declare himselfe to bee in full purpose so to doe, as soone as he conueniently may.

The same order shall the Curate vse with those betwixt whom hee perceiueth malice and hatred to reigne, not suffering them to be partakers of the Lords Table, vntill hee know them to be reconciled. And if one of the parties so at variance bee content to forgiue from the bottome of his heart all that the other hath trespassed against him, and to make amends for that hee himselfe hath offended, and the other partie will not bee perswaded to a godly vnitie, but remaine still in his frowardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The

The Communion.

The Table hauing at the Communion time a faire white linnen cloth vpon it, shall stand in the body of the Church, or in the Chancell, where Morning prayer and Euening prayer bee appointed to bee said. And the Priest standing at the North side of the Table, shall say the Lords prayer, with this Collect following.



Our father which art in heauen, halloved be thy Name. Thy kingdome come. Thy will bee done in earth as it is in heauen. Giue vs this day our dayly bread. And forgive vs our trespases, as we forgive them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill.

Almighty God vnto whom all hearts bee open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that wee may perfectly loue thee and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest rehearse distinctly all the Ten Commandements: and the people kneeling, shall after euery Commandement aske God mercy for their transgression of the same after this sort.

Minister.

God spake these words, and sayd, I am the Lord thy God: Thou shalt haue none other Gods but me.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in heauen above, or in the earth beneath, or in the water vnder

The Communion.

the earth. Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers vpon the childzen, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercie vpon vs, and incline our hearts, to keepe this Law.

Minister.

Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou & thy sonne, and thy daughter, thy man seruant, and thy maide seruant, thy cattel, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the Sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and hallowed it.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this Law.

Minister.

Honour thy father and thy mother, that thy dayes may bee long in the land which the Lord thy God giueth thee.

People.

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People.

Lord haue mercie vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt doe no murther.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not steale.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not beare false witness against thy neighbour.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his mayd, nor his ore, nor his asse, nor any thing that is his.

People.

Lord haue mercie vpon vs, and write all these thy Lawes in our hearts we beseech thee.

¶ Then shall follow the Collect for the day, with one of these two Collects following for the King, the Priest standing vp, and saying,

The Communion.

¶ Let vs pray.

Almighty God, whose kingdome is everlasting, and power infinite, haue mercie vpon the whole Congregation, and so rule the heart of thy chosen seruant Charles our King and Governour, that hee knowing whose minister hee is, may aboue all things seeke thy honour and glorie, and that we his subjects duely considering whose authoritie he hath, may faithfully serue, honour, and humbly obey him, in thee and for thee according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost lieth and reigneth euer one God, world without end. Amen.

Almighty and everlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them, as it seemeth best to thy godly wisdom: wee humbly beseech thee so to dispose and gouerne the heart of Charles thy seruant our King and gouernour, that in all his thoughts, words and workes, he may euer seeke thy honour and glorie, and studie to preserue thy people committed to his charge, in wealth, peace and godlines: Grant this, O mercifull Father, for thy deare Sonnes sake Iesus Christ our Lord. Amen.

¶ Immediately after the Collects the Priest shall reade the Epistle, beginning thus **The Epistle written in the Chapter of**

¶ And the Epistle ended, hee shall say the Gospel beginning thus, **The Gospel written in the Chapter of**

¶ And the Epistle and Gospel being ended, shall bee sayd the Creed.

Belceue in one God, the Father Almighty, maker of heauen and earth, and of all things, visible and inuisible : and in one Lord Iesus Christ

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Christ, the onely begotten Sonne of God, begotten of his father before all worlds, God of God, Light of light, very God of very God, begotten, not made, being of one substance with the father, by whom all things were made: who for vs men and for our saluation came downe from heauen, and was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for vs vnder Pontius Pilate, Hee suffered, and was buried, and the third day hee rose againe, according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the father. And he shall come againe with glory to iudge both the quicke and the dead: whose Kingdome shall haue no end. And I beleue in the holy Ghost, the Lord and giuer of life, who proceedeth from the father and the Sonne, who with the father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleue one Catholique and Apostolique Church. I acknowledge one baptism for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come.

¶ After the Creed if there bee no Sermon, shall follow one of the Homilies already set forth, or hereafter to bee set forth by common Authoritie.

¶ After such Sermon, Homily, or Exhortation, the Curate shall declare vnto the people, whether there be any Holy dayes, or fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences following, as hee thinketh most conuenient by his discretion.

Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen. Matth. 5.

Lay not vp for your selues treasure vpon the earth, where the rust and moth doeth corrupt, and where theeeues Matth. 6.

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thefters breake thoro and steale: but lay vp for your felues treasures in heauen, where neither rust nor moth doth corrupt; and where theues do not breake thoro and steale.

Matth. 7. Whatsoeuer ye would that men should doe vnto you, euen so doe you vnto them, for this is the Law and the Prophets.

Matth. 7. Not everyone that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but hee that doeth the will of my Father which is in heauen.

Luke 19. I have stood forth, and sayd vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure-fold.

1. Cor. 9. Who goeth a warfare at any time of his owne cost? who planteth a vineyard, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

1. Cor. 9. If we haue sowne vnto you spirituall things, is it a great matter if we shall reape your worldly things?

1. Cor. 9. Doe yee not know, that they which minister about holy things, liue of the sacrifice? and they which wait of the Altar, are partakers with the Altar? Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel.

2. Cor. 9. He that soweth little, shall reape little: and hee that soweth plentifully, shall reape plentifully. Let euery man doe according as he is disposed in his heart, not grudging, or of necessitie: for God loueth a cheerefull giuer.

Gal. 6. Let him that is taught in the word, minister vnto him that teacheth in all good things. Bee not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape.

Gal. 6. While wee haue time, let vs doe good vnto all men and

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and specially vnto them which are of the household of faith.

Godlinesse is great riches, if a man bee content with that he hath: for we brought nothing into the world, neither may we cary any thing out. 1. Tim. 6.

Charge them which are rich in this world, that they be ready to giue, and glad to distribute, laying by in store for themselves a good foundation against the time to come, that they may attaine eternall life. 1. Tim. 6.

God is not vnrighteous, that hee will forget your workes and labour that proceedeth of loue, which loue ye haue theued for his Names sake, which haue ministered vnto the Saints, and yet doe minister. Heb. 6.

To doe good and to distribute forget not, for with such sacrifices God is pleased. Heb. 13.

Who so hath this worlds good and seeth his brother haue need, and shutteth by his compassion from him, how dwelleth the loue of God in him? 1. John 3.

Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord shall not be turned away from thee. Tob. 4.

Be mercifull after thy power. If thou hast much giue plenteously. If thou hast little, doe thy diligence gladly to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessity. Tob. 4.

He that hath pittie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shall be payed him againe. Prou. 19.

Blessed bee the man that prouideth for the sicke, and neede: the Lord shall deliuer him in the time of trouble. Psal. 41.

¶ Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman shall pay

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to the Curate the due & accustomed offerings. After which done, the Priest shall say.

Let vs pray for the whole state of Christs Church militant here in earth.

If there be any
almes giuen
vnto the poore
then shall the
words (of ac-
cepting our
almes) be left
out vntill

A Almighty and euermoring God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thanks for all men: Wee humbly beseech thee most mercifully (to accept our almes, and) to receiue these our prayers; which wee offer vnto thy diuine Maiestie, beseeching thee to inspire continually thy vniuersall Church with the spirit of trueth, vnitie, and concord: and grant that all they that doe confesse thy holy Name, may agree in the trueth of thy holy Word, and liue in vnitie and godly loue. We beseech thee also to saue and defend all Christian Kings, Princes and gouernours, and specially thy seruant CHARLES our King, that vnder him wee may be godly and quietly gouerned: And grant vnto his whole Counsell, and to all that bee put in authoritie vnder him, that they may truely and indifferently minister iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastours, and Curates, that they may both by their life and doctrine, set forth thy true and liuely Word, and rightly and duely administer thy holy Sacraments: And to all thy people giue thy heauenly grace, and specially to this Congregation heere present, that with meeke heart and due reuerence, they may heare and receiue thy holy word, truely seruing thee in holinesse and righteousnesse all the dayes of their life. And wee must humbly beseech thee of thy goodnesse (O Lord) to comfort and succour all them which in this transitory life be in trouble, sorrow, neede, sickenesse, or any other aduerlitie:

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aduersitie: Grant this, O Father, for Jesus Christs sake our onely mediator and Advocate. Amen.

¶ Then shall follow this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.



We be come together at this time (dearely beloued brethren) to feede at the Lords Supper, vnto the which in Gods behalfe I bid you all that bee here present, and beseech you for the Lord Jesus Christs sake, that yee will not refuse to come thereto, being so longingly called and bidden of God himselfe. Yee know how grievous and unkinde a thing it is, when a man hath prepared a rich Feast, decked his table with all kinde of prouision, so that there lacketh nothing but the guests to sit downe, and yet they which bee called, (without any cause) most vnthankfully refuse to come. Which of you in such a case would not be moued? who would not thinke a great iniury and wrong done vnto him? Wherefore most dearely beloued in Christ, take ye good heed, lest ye withdrawing your selues from this holy Supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not Communicate, because I am otherwise letted with worldly businesse: but such excuses be not so easily accepted and allowed before God. If any man say I am a grievous sinner, and therefore am afraid to come: wherefore then doe you not repent and amend? When God calleth you, bee you not ashamed to say, yee will not come? When you should returne to God, will you excuse your selfe and say that you bee not ready? Consider earnestly with your selues how little such fained excuses shall auaille before God. They that refused the feast in the Gospel,

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Gospel, because they had bought a farme, or would try their yokes afoopen, or because they were married, were not so excused, but accounted vnworthy of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christs behalfe, I exhort you, as you loue your owne saluation, that yee will bee partakers of this holy Communion. And as the Sonne of God did boughsafe to yeeld by his soule by death, vpon the Crosse for your health: euen so, it is your duetie to receiue the Communion together in the remembrance of his death, as hee himselse commanded. Now if yee will in no wise thus doe, consider with your selues, how great injury you doe vnto God, and how soe punishment hangeth ouer your heads for the same. And whereas you offend God so soe in refusing this holy banquet, I admonish, exhort, and beseech you, that vnto this vnkindnesse ye will not adde any moze: which thing ye shall doe, if ye stand by as gazers and lookers on them that doe communicate, and bee not partakers of the same your selues. For what thing can this bee counted else, then a further contempt and vnkindnesse vnto God? Cruely it is a great vnthankfulnessse to say nay, when yee bee called: but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you, what can this be else, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye, and eate. Take, and drinke ye all of this. Doe this in remembrance of me. With what face then, or with what countenance shall yee heare these words? What will this be else, but a neglecting, a dispising and mocking of the Testament of Christ? Wherefore, rather then ye should so doe, depart you hence, and giue place to them that bee godly disposed. But when yee de-
part

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part, I beseech you ponder with your selues from whom ye depart. Ye depart from the Lords Table, ye depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, ye shall by Gods grace returne to a better mind for the obtaining whereof, we shall make our humble petitions, while we shall receiue the holy Communion.

¶ And sometime shall this be said also, at the discretion of the Curate.

Dearely beloued, forasmuch as our duty is to render to Almighty God our heavenly Father most hearty thanks, for that hee hath giuen his Sonne our Sauiour Iesus Christ, not onely to dye for vs, but also to bee our spirituall food and sustenance, as it is declared vnto vs, as well by Gods word, as by the holy Sacrament of his blessed Body and Blood; the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it unworthily: my duty is to exhorte you to consider the dignity of the holy mystery, and the great perill of the unworthy receiuing thereof, and to search and examine your owne consciences, as you should come holy and cleane to a most godly and heavenly feast, so that in no wise yee come but in the marriage garment required of God in holy Scripture, and so come and bee receiued as worthy partakers of such a heavenly Table. The way and meapes thereto is: first, to examine your liues and conuersation by the rule of Gods Commandements, and wherein soeuer yee shall perceiue your selues to haue offended, either by will, word, or deede, there bewaile your owne sinfull liues, and confesse your selues to Almighty God, with full purpose of amendment of life. And if yee shall

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shall perceiue your offences to be such, as be not onely against God, but also against your neighbours: then you shall reconcile your selues vnto them, readie to make restitution and satisfaction, according to the utmost of your powers, for all iniuries and wronges done by you to any other, and likewise being ready to forgive other that haue offended you, as you would haue forgiveness of your offences at Gods hand: for otherwise the receiuing of the holy Communion doeth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesayd, cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to mee, or some other discrete and learned minister of Gods word, and open his griefe, that hee may receiue such ghostly counsell, aduice, and comfort, as his conscience may bee relieved, and that by the Ministry of Gods word hee may receiue comfort, and the benefit of absolution to the quieting of his conscience, and auoiding of all scruple and doubtfulness.

¶ Then shall the Priest say this Exhortation.



Carely beloued in the Lord, yee that minde to come to the holy Communion of the body and blood of our Saviour Christ, must consider what Saint Paul writeth to the Corinthians: how hee exhorteth all persons diligently to try and examine themselves, before they presume to eate of that bread, and drinke of that cup. For as the benefit is great, if with a true penitent heart and lively faith wee receive that holy Sacrament (for then wee spiritually eate the flesh of Christ, and drinke his blood, then we dwell in Christ and

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and Christ in vs, wee bee one with Christ, and Christ with vs :) So is the danger great, if wee receiue the same vnworthily, for then wee bee guiltie of the body and blood of Christ our Saviour: we eate and drinke our owne damnation, not considering the Lords body: wee kinde Gods wrath against vs, wee prouoke him to plague vs with diuers diseases, and sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or bee in malice or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the diuell enter into you as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Judge therefore your selues, brethren, that ye be not iudged of the Lord. Repent you truely for your sinnes past: haue a liuely and stedfast faith in Christ our Saviour. Amend your liues, and bee in perfect charitie with all men, so shall yee bee meete partakers of those holy mysteries. And aboue all things, yee must giue most humble and heartie thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ, both God and man, who did humble himselfe euen vnto the death vpon the Crosse for vs miserable sinners, which lay in darkenesse and shadow of death, that hee might make vs the children of God, and exalt vs to euerlasting life. And to the end that wee should alway remember the exceeding great loue of our Master and onely Saviour Iesus Christ thus dying for vs, and the innumerable benefits which by his precious bloodshedding hee hath obtained to vs: hee hath instituted and ordai ned holy mysteries as pledges of his loue, and continuall remembrance

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brance of his death, to our great and endlesse comfort. To him therfore, with the Father and the holy Ghost, let vs giue (as wee are most bounden) continuall thanks, submitting our selues wholly to his holy will and pleasure, and studying to serue him in true holinesse and righteousness all the dayes of our life. Amen.

¶ Then shall the Priest say to them that come to receiue the holy Communion.

YOU that doe truely and earnestly repent you of your sinnes, and be in loue and charitie with your neighbours, and intend to lead a new life, following the Commandements of God, and walking from hencefoorth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almighty God before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then shall this generall Confession bee made in the name of all those that are minded to receiue the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

Almighty God, Father of our Lord Iesus Christ, maker of all things, Judge of all men, wee know ledge and bewaile our manifold sinnes and wickednesse, which wee from time to time most grievously haue committed, by thought, word, and Deede, against thy diuine Maiestie, prouoking most iustly thy wrath and indignation against vs. Wee doe earnestly repent, and bee heartily sorrie for these oure misdoings the remembrance of them is grieuous vnto vs, the burden of them is intolerable. Haue mercy vpon vs, haue mercie vpon vs, most mercifull Father, for thy Sonne our Lord Iesus Christs sake, forgiue vs
all

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all that is past, and grant that wee may euer hereafter
serue and please thee in newnesse of life, to the honour
and glory of thy Name, through Iesus Christ our
Lord. Amen.

¶ Then shall the Priest or the Bishop being present, stand vp
and turning himselfe to the people, say thus.

A Almighty God, our heavenly Father, who of his
great mercy hath promised forgiveness of sinnes
to all them which with hearty repentance and true
faith turne vnto him: Haue mercie vpon you, pardon
and deliuer you from all your sinnes, confirme and
strengthen you in all goodnesse, and bring you to euer-
lasting life, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest also say.

I Heare what comfortable words our Sauieur
Christ sayth to all that truely turne to him.

Come vnto me all that trauell and bee heauy laden,
and I will refresh you.

So God loued the world, that hee gaue his onely
begotten Sonne, to the ende that all that beleue in
him should not perish, but haue life everlasting.

I Heare also what S. Paul saith.

This is a true saying, and worthy of all mine to bee
receiued, that Iesus Christ came into the world to
saue sinners.

I Heare also what S. John saith.

If any man sinne, wee haue an Advocate with the
Father, Iesus Christ the righteous, and he is the pro-
pitiacion for our sinnes.

After which the Priest shall proceed, saying.

Lift vp your hearts.

Answer.

We lift them vp vnto the Lord.

Priest.

Let vs giue thanks vnto our Lord God.

R

Answer.

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Answer.

It is meete and right so to doe.

Priest.

It is very meete, right, and our bounden dutie, that wee should at all times, and in all places, giue thanks vnto thee, O Lord, holy Father, Almighty euerlasting God.

¶ Here shall follow the Proper Preface, according to the time, if there be any especiall appointed, or else immediately shall follow, **Therefore with Angels, &c.**

¶ Proper Prefaces.

¶ Vpon Christmasse day, and seuen dayes after.

BEcause thou didst giue Iesus Christ thine onely Sonne to bee borne as this day for vs, who by the operation of the holy Ghost was made very man, of the substance of the Virgin Mary his mother, and that without spot of sinne, to make vs cleane from all sinne. **Therefore with Angels, &c.**

¶ Vpon Easter day, and seuen dayes after.

But chiefly are wee bound to praise thee for the glorious resurrection of thy Sonne Iesus Christ our Lord: for he the very Paschall Lambe, which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euerlasting life. **Therefore with Angels, &c.**

¶ Vpon Ascension day, and seuen dayes after.

Through thy most dearely beloued Sonne Iesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither might wee also ascend, and reigne with him in glory. **Therefore with Angels, and Archangels, &c.**

¶ Vpon

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¶ Vpon Whitsunday, and sixe dayes after.

Through Iesus Christ our Lord, according to whose most true promise the holy Ghost came downe this day from heauen, with a sudden great sound, as it had beene a mighty winde, in the libenesse of fiery tongues, lighting vpon the Apostles, to teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, and also boldnesse with seruent zeale, constantly to preach the Gospel vnto all Nations, whereby wee are brought out of darkenesse and errour, into the cleare light, and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Vpon the Feast of Trinitie onely.

It is very meete, right, and our bounden duety, that we should at all times, and in all places giue thanks to thee, O Lord, Almighty, & euerlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleue of the glory of the Father, the same wee beleue of the Sonne, and of the holy Ghost, without any difference or inequality. Therefore &c.

¶ After which prefaces shall follow immediately.

Therefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore prayling thee and saying, Holy, holy, holy, Lord God of hostes. Heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ Then shall the Priest kneeling downe at Gods board, say in the name of all them that shall receiue the communion, this prayer following.

We doe not presume to come to this thy Table, O mercifull Lord, trusting in our owne righteousness, but in thy manifold and great mercies

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mercies. Wee be not worthy so much as to gather by the crumbes vnder thy Table. But thou art the same Lord, whose property is alwayes to haue mercy: grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may bee made cleane by his body, and our soules washed thzough his most precious blood, and that wee may euermore dwell in him, and he in vs. Amen.

¶ Then the Priest standing vp, shall say as followeth.

A Almighty God our heavenly Father, which of thy tender mercy diddest giue thine onely Sonne Iesus Christ to suffer death vpon the crosse for our redemption, who made there, by his own oblatiō of himselfe once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sinnes of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetuall memory of that his precious death, vntill his comming againe: Heare vs, O mercifull Father wee beseech thee, and grant that wee receiuing these thy creatures of Bread and Wine, according to thy Sonne our Sauiour Iesus Christs holy institution, in remembrance of his death and passion may bee partakers of his most precious body and blood: who in the same night that hee was betrayed, tooke bread, and when he had giuen thanks, he brake it, and gaue it to his Disciples, saying, Take, eate, this is my body, which is giuen for you, doe this in remembrance of me. Likewise after Supper he tooke the cup, and when hee had giuen thanks, hee gaue it to them, saying, Drinke ye all of this, for this is my blood of the New Testament, which is shed for you, and for many for the remission of sinnes: doe this as oft as yee shall drinke it, in remembrance of me.

¶ Then shall the Minister first receiue the Communion in both

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both kinds him selfe, and next deliuer it to other Ministers (if any be there present) that they may helpe the chiefe Minister, and after to the people in their hands kneeling. And when he deliuereth the bread, he shall say.

The body of our Lord Jesus Christ, which was giuen for thee, preserve thy body and soule into everlasting life: and take and eate this in remembrance that Christ dyed for thee, and feed on him in thine heart by faith, with thanksgiuing.

And the Minister that deliuereth the Cup, shall say.

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soule into everlasting life: and drinke this in remembrance that Christs blood was shed for thee and be thankfull.

¶ Then shall the Priest say the Lords prayer, the people repeating after him euery petition. After shall be sayd as followeth,

O Lord & heauenly father, we thy humble seruants entirely desire thy fatherly goodnesse, mercifully to accept this our sacrifice of praise and thanksgiuing, most humbly beseeching thee to graunt, that by the merits & death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church, may obtaine remission of our sinnes, and all other benefits of his passion. And here wee offer and present vnto thee, O Lord, our selues, our soules and bodyes, to bee a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that all wee which bee partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although wee bee unworthy through our manifold sinnes, to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duetie and seruice, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord, by whom, and with whom in the vntie of the ho-

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ly Ghost, all honour and glorie be vnto thee, O Father Almighty, world without end. Amen.

Or this.

A Almighty and euerliuing God, wee most heartily thanke thee, for that thou doest vouchsafe to feede vs which haue duely receiued these holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne our Sauour Iesus Christ, and doest assure vs thereby of thy fauour and goodnesse toward vs, and that we be very members incorporat in thy mysticall bodie, which is the blessed company of all faithfull people, and be also heires through hope of thy euerlasting kingdome, by the merits of the most precious death and passion of thy deare Sonne: wee now most humbly beseech thee, O heavenly Father, so to assist vs with thy grace, that wee may continue in that holy fellowship, and doe all such good workes, as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, bee all honour and glory world without end. Amen.

¶ Then shall be said or sung.

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we blesse thee, wee worship thee, wee glorifie thee, wee giue thanks to thee for thy great glorie, O Lord God, heavenly King, God the Father Almighty, O Lord the onely begotten Sonne Iesu Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the Father, haue mercie vpon vs. For thou onely art holy, thou onely art the Lord, thou only, O Christ with


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with the holy Ghost art most high in the glory of God the Father. Amen.

¶ Then the Priest or Bishop, if he be present, shall let them depart with this blessing.

The peace of God which passeth all understanding keep your hearts and mindes in the knowledge and loue of God, and of his Sonne Iesus Christ our Lord, and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, bee amongst you, and remaine with you alwayes. Amen.

¶ Collects to be sayd after the Offertory, when there is no Communion; euery such day one. And the same may be said also as often as occasion shall serue, after the Collects either of Morning and Euening prayer, Communion or Letanie, by the discretion of the Minister.

 Assist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants towards the attainment of euerlasting saluation, that among all the changes & chances of this mortall life, they may euer be defended by thy most gracious and ready help, through Christ our Lord. Amen.

Almightie Lord and euerlasting God, vouchsafe we beseech thee to direct, sanctifie, & gouerne both our hearts and bodie in the wayes of thy Lawes, and in the workes of thy Commandements, that through thy most mightie protection both here and euer, we may be preserved in body and soule, through our Lord and Sauour Iesus Christ. Amen.

Grant wee beseech thee, Almighty God, that the words which wee haue heard this day with our outward eares, may through thy grace bee so grafted inwardly in our hearts, that they may bring forth in vs the fruit of good liuing, to the honour and

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praise of thy Name, through Iesus Christ our Lord, Amen.

Preuent vs O Lord, in all our doings, with thy most gracious fauour and further vs with thy continuall helpe, that in all our workes begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercie obtaine everlasting life, through Iesus Christ our Lord, Amen.

Almightie God, the fountaine of all wisdom which knowest our necessities before we aske, and our ignorance in asking: we beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse we dare not, and for our blindenesse wee cannot aske, vouchsafe to giue vs, for the worthinesse of thy Sonne Iesus Christ our Lord, Amen.

Almightie God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee mercifully to encline thine eares to vs that haue made now our prayers and supplications vnto thee, and grant that those things which wee haue faithfully asked according to thy will, may effectually be obtained, to the reliefe of our necessitie, and to the setting forth of thy glory, through Iesus Christ our Lord, Amen.

¶ Vpon the holy dayes (if there be no Communion) shall be sayd all that is appointed at the Communion, vntill the end of the Homilie, concluding with the generall prayer (for the whole state of Christ Church militant heere in earth) and one or moe of these Collects before rehearsed, as occasion shall serue. And there shall be no celebration of the Lords Supper, except there bee a great number to communicate with the Priest, according to his discretion. And if there be not about twenty persons in the Parish of discretion to receiue the Communion, yet there shall bee
no

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no Communion, except foure or three at the least Communicate with the Priest.

And in Cathedrall and Collegiat Churches, where bee many Priests and Deacons, they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary. And to take away the superstition, which any person hath, or might haue in the Bread and wine, it shall suffice that the Bread bee such as is vsuall to be eaten at the Table with other meates, but the best & purest wheate Bread that conueniently may be gotten. And if any of the Bread and Wine remaine, the Curate shall haue it to his own vse. The Bread and Wine for the Communion shalbe provided by the Curat and the Churchwardens, at the charges of the Parish, and the Parish shall be discharged of such summes of money or other duties, which hitherto they haue paid for the same by order of their houses euery Sunday.

And note that euery Parishioner shall communicate at the least three times in the yeere, of which Easter to be one, and shall also receiue the Sacraments and other Rites, according to the order in this booke appointed. And yeerely at Easter, euery Parishioner shall reckon with his Parson, Vicar or Curate, or his or their Deputie or Deputies, and pay to them or him all Ecclesiastical duties, accustomably due, then and at that time to be paid.

¶ The ministration of Baptisme to bee vsed in the Church.



It appeareth by ancient Writers, that the Sacrament of Baptisme in the olde time was not commonly ministred but at two times in the yere: at Easter & Whitsontide. At which times it was openly ministred in the presence of all the Congregation, which custome now being growen out of vse,

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vse, although it cannot for many considerations be well restored againe) it is thought good to follow the same as neere as conueniently may bee. Wherefore the people are to bee admonished, that it is most conuenient that Baptisme should not be administred but vpon Sundaies, and other Holydayes, when the most number of people may come together, as well for that the Congregation there present may testifie the receiuing of them that bee newly baptized into the number of Christs Church, as also because in the Baptisme of Infants, euery man present may be put in remembrance of his owne profession made to God in his Baptisme. For which cause also it is expedient that Baptisme bee ministred in the English tongue. Neuerthelesse, if necessitie so require, children may at all times be baptized at home.

¶ When there are children to bee baptized vpon the Sunday or Holyday, the Parents shall giue knowledge ouer night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people with the children, must bee ready at the Font, either immediately after the last Lesson at Morning prayer, or else immediatly after the last Lesson at Euening prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shall aske whether the children be baptized or no. If they answer: No, then shall the Priest say thus.


Dearely beloved, forasmuch as all men be conceived and borne in sinne, and that our Saviour Christ saith, None can enter into the Kingdome of God, except hee be regenerate, and borne anew of water and of the holy Ghost: I beseech you to call vpon God the Father through our Lord Iesus Christ, that of his bounteous mercie hee

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he will grant to these children that thing, which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and receiued into Christs holy Church, and be made liuely members of the same.

Then shall the Priest say.

Let vs pray.

 Almighty and euerlasting God, which of thy great mercy didst saue Noe and his family in the Arke from perishing by water, and also didst safely leade the children of Israel thy people thorow the red Sea, figuring thereby thy holy Baptisme: and by the Baptisme of thy welbeloued Sonne Iesus Christ, didst sanctifie the flood Iordan and all other waters to the mysticall washing away of sinne: wee beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may bee receiued into the Arke of Christs Church, and being stedfast in faith, ioyfull through hope, and rooted in charitie, may so passe the waues of this troublesome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without end, through Iesus Christ our Lord. Amen.

A Almighty and immortall God, the ayde of all that neede, the helper of all that flee to thee for succour, the life of them that beleue, and the resurrection of the dead: wee call vpon thee for these Infants, that they comming to thy holy Baptisme, may receiue remission of their sinnes by spirituall regeneration. Receiue them, O Lord, as thou hast promised by thy welbeloued Sonne, saying, Aske, and you shall haue, seeke and you shall finde, knocke, and it shall be opened vnto you. So giue now vnto vs that aske, let vs that seeke,

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seeke, finde, open the gate vnto vs that knocke, that these infants may enjoy the euerlasting benediction of thy heavenly King, and may come to the eternall Kingdome, which thou hast promised by Christ our Lord. Amen.

¶ Then shall the Priest say,

Hear the words of the Gospel written by Saint Marke in the tenth Chapter.

A certaine time they brought children to Christ, that he should touch them: and his Disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and sayd vnto them, suffer little children to come vnto mee, and forbid them not, for to such belongeth the Kingdome of God. Verely, I say vnto you, Whosoever doeth not receiue the Kingdome of God as a little childe, he shall not enter therein. And when he had taken them vp in his armes, hee put his hands vpon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brieue exhortation vpon the words of the Gospel.

Friends, you heare in this Gospel the words of our Saviour Christ, that hee commanded the children to bee brought vnto him: how hee blamed those that would haue kept them from him: how hee exhorteth all men to follow their innocencie. You perceiue how by his outward gesture and deede hee declared his good will toward them: for hee embraced them in his armes, he layd his hands vpon them, and blessed them. Doubt yee not therefore but earnestly beleeue, that hee will likewise fauourably receiue these present infants, that hee will embrace them with the armes of his mercie, that hee will giue vnto them the blessing of eternall life, and make them partakers of

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of his everlasting kingdome. Wherefore we being thus perswaded of the good will of our heavenly Father toward these Infants, declared by his Sonne Iesus Christ, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let vs faithfully and deuoutly giue thanks vnto him, and say.

A Almighty and everlasting God, heavenly Father, wee giue thee humble thanks, that thou hast boughsed to call vs to the knowledge of thy grace, and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to these Infants, that they may bee borne againe, and be made heires of everlasting saluation, through our Lord Iesus Christ, who liueth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then the Priest shall speake vnto the Godfathers and Godmothers on this wise.

V Beloued friends, yee haue brought these children heere to be baptized, yee haue prayed that our Lord Iesus Christ would boughsed to receiue them, to lay his hands vpon them, to blesse them, to release them of their sinnes, to giue them the kingdome of heauen, and everlasting life. Yee haue heard also, that our Lord Iesus Christ hath promised in his Gospel to grant all these things that yee haue prayed for: which promise hee for his part will most surely keepe and performe, Wherefore after this promise made by Christ, these Infants must also faithfully for their part promise by you that bee their sureties, that they will forsake the deuill and all his workes, and constantly beleue Gods holy Word, and obediently keepe his Commandements.

¶ Then shall the Priest demand of the Godfathers and Godmothers these questions following:

Doest

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Doest thou forsake the deuill and all his works, the vaine pompe and glory of the world, with all concupetuous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I forsake them all.

Minister.

Doest thou beleue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his onely begotten Sonne our Lord? And that hee was conceived by the holy Ghost, borne of the Virgine Mary, that hee suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hel, and also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the end of the world, to iudge the quicke and the dead? And doest thou beleue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and euerlasting life after death?

Answer.

All this I stedfastly beleue.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

¶ Then shall the Priest say.

O Mercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the Spirit, may liue and grow in them. Amen.

Grant that they may haue power and strength to haue

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haue victory, and to triumph against the deuill, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee, by our office and ministry, may also be endued with heavenly vertues, and euerlastingly rewarded through thy mercy, O blessed Lord God, who doest liue and gouerne all things, world without end. Amen.

A Almighty euerliuing God, whose most dearely beloued Sonne Iesus Christ, for the forgiveness of our sinnes, did shed out of his most precious side both water and blood, and gaue commandement to his Disciples, that they should goe teach all Nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost: Begard, wee beseech thee, the supplications of thy Congregation, and grant that all thy seruants which shalbe baptized in this water, may receiue the fulnesse of thy grace, and euer remaine in the number of thy faithfull and elect children, through Iesus Christ our Lord. Amen.

¶ Then the Priest shall take the child in his hands, and aske the name. And naming the child, shall dip it in the water, so it be discreetly and warily done, saying,

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And if the child bee weake, it shall suffice to powre water vpon it, saying the foresaid words,

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then shall the Priest make a Crosse vpon the childs forehead, saying,

We receiue this child into the Congregation of Christs flocke, and do signe him with the signe of the crosse, in token that hereafter he shal not be ashamed to confesse the faith of Christ crucified, and manfully

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fully to fight vnder his banner, against sin, the world, and the deuill, and to continue Christs faithfull soldier and seruant vnto his liues end. Amen.

¶ Then shall the Priest say.

Seeing now, dearly beloued brethren, that these children be regenerate and grafted into the body of Christs Congregation, let vs giue thanks vnto God for these benefits, and with one accord make our prayers to Almighty God, that they may leade the rest of their life according to this beginning.

¶ Then shall bee said,

Our Father which art in heauen, &c,

¶ Then shall the Priest say.

We peeld thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit. to receiue him for thine owne childe by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to grant, that he being dead vnto sinne, and liuing vnto righteousness, & being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sinne, that as hee is made partaker of the death of thy Sonne, so hee may bee partaker of his resurrection, so that finally, with the residue of thy holy Congregation, hee may bee inheritour of thine euerlasting Kingdome, through Christ our Lord. Amen.

¶ At the last end the Priest calling the Godfathers and Godmothers together, shall say this exhortation following.

As much as these children haue promised by you to forsake the deuill and all his workes, to beleue in God and to serue him: you must remember that it is your parts and duties, to see that these Infants be taught, so soone as they shall be able to

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so soone as they shall be able to learne, what a solemne vow, promise and profession they haue made by you. And that they may know these things the better, yee shall call vpon them to heare Sermons, and chiefly you shall prouide that they may learne the Creede, the Lords prayer and the tenne Commandements in the English tongue, & all other things which a Christian man ought to know and beleue to his soules health, and that these childzen may bee vertuously brought vp to leade a godly and a Christian life, remembering alwaies that Baptisme doth represent vnto vs our profession, which is to follow the example of our Sauioz Christ, & to be made like vnto him, that as he died, and rose againe for vs, so should we which are baptized, die from sin, and rise againe vnto righteousness, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

¶ The Minister shall command that the children be brought to the Bishop to be confirmed of him, so soone as they can say in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the tenne Commandements, and bee further instructed in the Catechisme, set foorth for that purpose, according as it is there expressed.

Of them that are to be baptized in priuate houses, in time of necessity by the Minister of the Parish, or any
other lawfull Minister that can be procured.

THE Pastors and Curates shall often admonish the people, that they deferre not the Baptisme of Infants any longer then the Sunday, or other Holy day next after the childe be borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approued. And also they shall warne them, that without great cause, and necessitie, they procure not their children to

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bee baptized at home in their houses. And when great neede shall compell them so to doe, then Baptisme shall be administred on this fashion. First, let the lawfull Minister and them that be present, call vpon God for his grace, and say the Lords prayer, if time will suffer. And then the childe being named by some one that is present, the said lawfull Minister shall dippe it in water, or powre water vpon it, saying these words.

N I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And let them not doubt, but that the childe so baptized, is lawfully and sufficiently baptized, and ought not to bee baptized againe. But yet neuertheles, if the child which is after this sort baptized, doe afterward liue, it is expedient that it bee brought into the Church, to the intent that if the Priest or Minister of the same Parish did him selfe baptize that childe, the Congregation may be certified of the true forme of Baptisme by him priuately before vsed: Or if the childe were baptized by any other lawfull Minister, that then the Minister of the Parish, where the childe was borne or Christened, shall examine and try, whether the childe be lawfully baptized, or no. In which case, if those that bring any childe to the Church, doe answere that the same childe is already baptized, then shall the Minister examine them further, saying,

By whom was the childe baptized?

Who was present when the childe was baptized?

And because some things essen:iall to this Sacrament, may happen to be omitted, through feare or hast in such times of extremitie: Therefore I demaund further of you.

With what matter was the childe baptized?

With what words was the childe baptized?

Whether thinke you the childe to bee lawfully and perfectly baptized?

¶ And

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¶ And if the Minister shall finde by the answeres of such as bring the childe, that all things were done as they ought to be : then shall not he christen the childe againe, but shall receiue him as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case all is well done, and according vnto due order, concerning the baptizing of this child, which being borne in originall sinne, and in the wrath of God, is now by the lauer of regeneration in Baptisme, receiued into the number of the children of God, and heires of euermlasting life. For our Lord Iesus Christ doeth not denie his grace and mercie vnto such Infants, but most louingly doeth call them vnto him as the holy Gospel doeth witnesse to our comfort, on this wise.

A certaine time they brought children vnto Marke 10.
Christ, that he should touch them: and his disc- 13.
iples rebuked those that brought them: But when Iesus saw it, he was displeased, and sayd vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the Kingdome of God. Verely, I say vnto you, Whosoever doth not receiue the kingdome of God as a little child, he shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.
¶ After the Gospel is read, the Minister shall make this brieue exhortation vpon the words of the Gospel.

Friends, yee heare in this Gospel the words of our Saviour Christ, that hee commanded the children to bee brought vnto him : how hee blamed those that would haue kept them from him : how hee exhorted all men to followe their innocencie. Yee perceiue how by his outward gesture and deede, hee declared his good will towards them : For hee embraced them in his armes, hee layd his handes vpon them, and blessed

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them. Doubt yee not therefore, but earnestly beleue, that hee hath likewise fauourably receiued this present Infant, that hee hath embraced him with the armes of his mercy, that hee hath giuen vnto him the blessing of eternall life, and made him partaker of his everlasting kingdome. Wherefore, wee being thus perswaded of the good will of our heavenly Father, declared by his Sonne Iesus Christ towards this Infant, let vs faithfully and deuoutely giue thanks vnto him, and say the prayer which the Lord himselfe taught, and in declaration of our faith, let vs recite the Articles contained in our Creed.

¶ Here the Minister, with the Godfathers and Godmothers shall say.

Our Father which art in heauen, &c.

¶ Then shall the Priest demand the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doeſt thou in the name of this childe forſake the deuill and all his workes, the vaine pompe and glory of the world, with all the couetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answer:

I forſake them all.

Minister.

Doeſt thou in the name of this childe profeſſe this faith, to beleue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his onely begotten Sonne our Lord? And that hee was conceived by the holy Ghost, borne of the Virgine Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hand of God the Father

Priuate Baptisme.

Father Almighty, and from thence he shal come againe at the end of the world, to iudge the quicke and the dead: And doe you in his Name beleue in the holy Ghost, the holy Catholique Church, the Communion of Saints the remission of sinnes, resurrection, and euerlasting life after death?

Answer.

All this I stedfastly beleue.

¶ Let vs pray.

A Almighty and euerlasting God, heavenly Father, we giue thee humble thanks, for that thou hast boughsased to call vs to the knowledge of thy grace, and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to this Infant, that he being bozne againe & being made heire of euerlasting saluation, through our Lord Iesus Christ, may continue thy seruant, and attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth and reigneth with thee in the vnitie of the same holy Spirit, euerlastingly. Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

Foasmuch as this childe hath promised by you to forsake the deuill and all his workes, to beleue in God, and to serue him: you must remember that it is your part and duty, to see that this Infant be taught, so soone as he shall be able to learne, what a solemne vow, promise and profession he hath made by you. And that he may know these things the better, ye shall call, vpon him to heare Sermons, and chiefly yee shall provide that he may learne the Creede, the Lords prayer, and the ten Commandements in the English tongue, and all other things which a Christian man ought to know, and beleue to his soules health, and that this childe may be vertuously brought vp, to leade a godly

Private Baptisme.

and a Christian life, remembering alway that Baptisme doth represent vnto vs our profession, which is, to follow the example of our Saviour Christ, and bee made like vnto him, that as he dyed, and rose againe for vs, so should we which are baptized, die from sinne, and rise againe vnto righteousness, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

And so forth as in Publique Baptisme.

But if they which bring the infants to the Church, doe make such vncertaine answeres to the Priests questions, as that it cannot appeare that the childe was baptized with water in the Name of the Father, and of the Sonne, and of the holy Ghost, which are Essentiall parts of Baptisme: then let the Priest baptize it in forme aboue written, concerning Publique baptisme, saying that at the dipping of the childe in the Font, he shall vse this forme of words.

If thou be not already baptized. P. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ **The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their Faith, according to the Catechisme following.**

TO the end that Confirmation may bee ministred to the more edifying of such as shall receiue it, (according to S. Pauls doctrine, who teacheth that all things should be done in the Church to the edification of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the Faith, the Lords praier, and the ten Commandements, and can also answer to such questions of this short Catechisme, as the Bishop (or such as he shal appoint) shal by his discretion appose the in. And this order is most conuenient to be obserued for diuers considerations.

First

The Catechisme.

First, because that when Children come to the yeeres of discretion, and haue learned what their Godfathers, and Godmothers promised for them in baptisme, they may then themselves with their owne mouth, and with their owne consent openly before the Church, ratifie and confirme the same: and also promise that by the grace of God they will euermore indeuour themselves faithfully to obserue and keepe such things as they by their owne mouth and confession haue assented vnto. Secondly, forasmuch as Confirmation is ministered to them that be baptized, that by imposition of hands and prayer, they may receiue strength and defence against all temptations to sin, and the assaults of the world and the deuill, it is most meet to be ministered when children come to that age, that partly by the frailty of their owne flesh, partly by the assaults of the world and the deuill, they begin to bee in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past: whereby it was ordained that confirmation should be ministered to them that were of perfect age, that they being instructed in Christs religion, should openly professe their owne faith, and promise to be obedient vnto the will of God. And that no man shall thinke that any detriment shall come to children by deferring of their Confirmation, he shall know for trueth, that it is certaine by Gods word, that children being baptized, haue all things necessary for their saluation, and be vndoubtedly saued.

¶ A Catechisme, that is to say, An instruction to be
learned of euery childe, before he be brought to be
 confirmed by the Bishop.



What is your Name?

Answered.

N. or M.

Question.

Whogane you this name?

S 4

Answered.

The Catechisme.

Answer.

My Godfathers and Godmothers in my Baptisme, wherein I was made a member of Christ, the Childe of God, and an inheritor of the Kingdome of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answer.

They did promise and bow threë things in my Name. First, that I should forsake the deuill and all his workes, the pomps and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleue all the Articles of the Christian Faith. And thirdly, that I should keepe Gods holy will and Commandements, and walke in the same all the dayes of my life.

Question.

Dost thou not thinke that thou art bound to beleue, and to doe as they haue promised for thee?

Answer.

Yes verily: and by Gods helpe so I will. And I heartily thanke our heavenly Father, that hee hath called me to this state of saluation, through Iesus Christ our Sauour. And I pray God to giue mee his grace, that I may continue in the same vnto my liues end.

Question.

Rehearse the Articles of thy beleefe.

Answer.

**I Beleue in God the Father Almighty, maker of heauen and earth: and in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgine Mary, suffered vnder Pontius Pilate, was crucified, dead, and buried, hee descended into hell, the third day hee rose againe from
the**

The Catechisme.

the dead, hee ascended into heauen, and sitteth on the right hand of God the Father Almighty, from thence hee shall come to iudge the quicke and the dead. I beleue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the bodie, and the life everlasting. Amen.

Question.

What doest thou chiefly learne in these Articles of thy beliefe?

Answer.

First, I learne to beleue in God the Father, who hath made me, and all the world.

Secondly, in God the Sonne who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me and all the elect people of God.

Question.

You sayd that your Godfathers and Godmothers did promise for you that you should keepe Gods Commandements, Tell me how many there be?

Answer.

Tenne.

Question.

Which be they?

Answer.

The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none other gods but me.

ii. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou shalt not bow downe to them,

The Catechisme.

nor worship them. For I the Lord thy God am a jealous God, and visite the sinnes of the fathers vpon the childzen vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keepe my commandements.

iii. Thou shalt not take the Name of the Lord thy GOD in vaine: for the Lord will not hold him guiltlesse that taketh his name in vaine.

iiii. Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God: in it thou shalt doe no manner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattell, and the stranger that is within thy gates: For in sixe dayes the Lord made heauen and earth, the Sea, and all that in them is, and rested the seuenth day: Wherefore the Lord blessed the seuenth day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may bee long in the land which the Lord thy God giueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse against thy neighbour.

x. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his mayd, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these Commandements?

Answer,

The Catechisme.

Answer.

I learne two things: my duetie towards God, and my duetie towards my neighbour.

Question.

What is thy duety towards God?

Answer.

My duety towards God is to beleue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him, to giue him thanks, to put my whole trust in him, to call vpon him, to honour his holy Name and his word, and to serue him truely all the dayes of my life.

Question.

What is thy duety towards thy neighbour?

Answer.

My duetie towards my neighbour, is to loue him as my selfe, and to doe to all men as I would they should doe vnto me. To loue, honour, and succour my father and mother. To honour and obey the King and his ministers. To submit my selfe to all my gouernours, teachers, spirituall Pastours, and masters. To order my selfe lowly and reuerently to all my betters. To hurt no bodie by word or deede. To be true and iust in all my dealing, to beare no malice nor hatred in my heart. To keepe my handes from picking and stealing, and my tongue from euill speaking, lying, and slandering. To keepe my bodie in temperance, sobernesse, and chastity, Not to couet, nor desire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duetie in that state of life, vnto the which it shall please God to call me.

Question.

My good childe, know this, that thou art not able

The Catechisme.

to do these things of thy selfe, nor to walke in the Commandements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let mee heare therefore if thou canst say the Lords prayer.

Answer.

Our father which art in heauen, hallowed bee thy Name. Thy kingdome come. Thy will bee done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgive vs our trespasses, as wee forgive them that trespass against vs. And leade vs not into temptation: but deliuer vs from euill, Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly father, who is the giuer of all goodnesse, to send his grace vnto mee, and to all people, that wee may worship him, serue him, and obey him as wee ought to doe. And I pray vnto God, that hee will send vs all things that bee needfull both for our soules and bodies, and that hee will bee mercifull vnto vs, and forgive vs our sinnes and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that hee will keepe vs, from all sinne and wickednesse, and from our ghostly enemies, and from euerlasting death. And this I trust hee will doe of his mercie and goodnesse, through our Lord Iesus Christ. And therefore I say, Amen. So be it,

Question.

How many Sacraments hath Christ ordained in his Church?

Answer.

Two, onely as generally necessary to saluation, that

The Catechisme.

that is to say, Baptisme, and the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answer.

I meane an outward and visible signe of an inward and spirituall grace, giuen vnto vs, ordained by Christ himselfe, as a meanes whereby wee receiue the same, and a pledge to assure vs thereof.

Question.

How many parts be there in a Sacrament?

Answer.

Two: the outward visible Signe, and the inward Spirituall grace.

Question.

What is the outward visible Signe, or forme in Baptisme?

Answer.

Water: wherein the person baptized is dipped, or sprinkled with it, In the Name of the Father, and of the Sonne, and of the holy Ghost.

Question.

What is the inward and spirituall grace?

Answer.

A death vnto sinne, and a new birth vnto righteousness: for being by nature borne in sinne, and the children of wrath, wee are hereby made the children of grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sinne: and faith, whereby they stedfastly beleue the promises of God made to them in that Sacrament.

Question.

The Catechisme.

Question.

Why then are Infants baptized, when by reason of their tender age, they cannot performe them?

Answer.

Yes: they do performe them by their Sureties, who promise and vow them both in their names: which when they come to age, themselves are bound to performe.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answer.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which wee receive thereby.

Question.

What is the outward part, or Signe of the Lords Supper?

Answer.

Bread and wine, which the Lord hath commanded to be received.

Question.

What is the inward part, or thing signified?

Answer.

The Body and Blood of Christ, which are verily and indeed taken and received of the faithfull in the Lords Supper.

Question.

What are the benefits whereof wee are partakers thereby.

Answer.

The strengthening and refreshing of our soules by the Body and Blood of Christ, as our bodies are by the Bread and wine.

Question.

The Catechisme.

Question.

What is required of them which come to the Lords Supper?

Answer.

To examine themselves whether they repent them truly of their former sinnes, stedfastly purposing to leade a new life, haue a liuely faith in Gods mercie through Christ, with a thankfull remembrance of his death, and be in charitie with all men.

So soone as the children can say in their mother tongue the Articles of the Faith, the Lords prayer, the ten Commandements, and also can answer to such questions of this short Catechisme, as the Bishop, or such as hee shall appoynt, shall by his discretion appose them in: then shall they bee brought to the Bishop, by one that shall bee his Godfather or Godmother, that euery childe may haue a witnesse of his confirmation. And the Bishop shall confirme them on this wise.



Confirmation or laying on of hands.

Our helpe is in the Name of the Lord.

Answer.

Which hath made heauen and earth.

Minister.

Blessed be the Name of the Lord.

Answer.

Henceforth world without end.

Minister.

Lord heare our prayers.

Answer.

Confirmation.

Answer.

And let our cry come vnto thee.

C Let vs pray.

A Almighty and euermouing God, who hast boughtsa-
fed to regenerate these thy seruants by water and
the holy Ghost, and hast giuen vnto them forgiveness
of all their finnes: strengthen them, wee beseech thee,
O Lord, with the holy Ghost the Comforter, and day-
ly increase in them thy manifold gifts of grace, the
spirit of wisdom and vnderstanding, the spirit of
counsel and ghostly strength, the spirit of knowledge
and true godlinesse, and fulfill them, O Lord, with
the spirit of thy holy feare. Amen.

¶ Then shall the Bishop lay his hands vpon euery child seue-
rally, saying,

Defend, O Lord, this child with thy heavenly
grace, that hee may continue thine for ever, and dayly
increase in thy holy Spirit more and more, vntill hee
come vnto thy everlasting kingdome, Amen.

¶ Then shall the Bishop say.

C Let vs pray.

A Almighty and euermouing God, which makest vs
both to will, and to doe those things that bee good
and acceptable vnto thy Maestie, we make our hum-
ble supplications vnto thee for these children, vpon
whom, after the example of the holy Apostles, wee
haue laid our hands, to certifye them by this signe, of
thy fauour and gracious goodnesse toward them: let
thy fatherly hand, wee beseech thee, euer be ouer them:
let thy holy Spirit euer bee with them, and so lead
them in the knowledge and obedience of thy word,
that in the end they may obtaine the everlasting life,
through

Confirmation.

through our Lord Jesus Christ, who with thee and the holy Ghost, liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus.

THe blessing of **G O D** Almightye, the Father, the Sonne, and the holy Ghost bee vpon you, and remaine with you for euer. Amen.

¶ The Curate of euery Parish, or some other at his appointment, shall diligently vpon Sundayes and Holy dayes, halfe an houre before Euen-song, openly in the Church instruct and examine so many children of his Parish, sent vnto him, as the time will serue, and as hee shall thinke conuenient in some part of this Catechisme.

¶ And all Fathers, Mothers, Masters, and Dames, shall cause their children, seruants, and apprentises, (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and bee ordered by the Curate, vntill such time as they haue learned all that is heere appointed for them to learne. And whensoever the Bishop shall giue knowledge for children to bee brought before him to any conuenient place for their Confirmation, then shall the Curate of euery Parish, eyther bring or send in writing the names of all those children of his Parish, which can say the Articles of the Faith, the Lords prayer, and the ten Commandements, and also how many of them can answer to the other questions contained in this Catechisme.

¶ And there shall none be admitted to the holy Communion, vntill such time as hee can say the Catechisme, and be confirmed.



¶ The forme of solemnization
of Matrimonie.

- ¶ First, the Banes must bee asked three seuerall Sundayes or Holy-daies in the time of Seruice, the people being present, after the accustomed manner.
- ¶ And if the persons that should bee married, dwell in diuers Parishes, the Banes must bee asked in both Parishes, and the Curate of the one Parish shall not solemnize Matrimonie betwixt them, without a Certificate of the Banes being thrice asked, from the Curate of the other Parish.
- ¶ At the day appointed for solemnization of Matrimonie the persons to bee married shall come into the body of the Church, with their friends and neighbours. And there the Priest shall say thus.



Carely beloued friends, wee are gathered together heere in the sight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourable estate, instituted of God in Paradise, in the time of mans innocencie, signifying vnto vs the mysticall Union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that hee wrought in Cana of Galilee, and is commended of Saint Paul to bee honourable among all men, and therefore is not to bee enterprised nor taken in hand vnadvisedly, lightly, or wantonly, to satisfie mens carnall lusts and appetites, like brute beasts that haue no vnderstanding, but reuerently, discretely,

Of Matrimonie.

ly, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimony was ordained. One was, the procreation of children to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedie against sinne, and to auoide fornication, that such persons as haue not the gift of continencie, might marry, and keepe themselves vndefiled members of Christs body. Thirdly, for the mutiual society, helpe, and comfort that the one ought to haue of the other both in prosperity and aduersity, into which holy estate these two persons present come now to bee ioyned. Therefore if any man can shew any iust cause, why they may not lawfully bee ioyned together, let him now speake, or else hereafter for euer hold his peace.

¶ And also speaking to the persons that shall be married, hee shall say.

Require and charge you, as you will answer at the dreadfull day of Iudgement, when the secrets of all hearts shall bee disclosed, that if either of you doe know any impediment, why yee may not bee lawfully ioyned together in Matrimony, that ye confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of Marriage if any man doe alleadge and declare any impediment, why they may not bee coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will bee bound, and sufficient Sureties with him to the parties, or else put in a caution to the full

Of Matrimonic.

value of such charges, as the persons to be married doe sustaine, to prooue his allegation, then the solemnization must bee deferred vnto such time as the truth bee tryed. If no impediment bee alleadged, then shall the Curate say vnto the man.

N. VVilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance in the holy estate of Matrimony? wilt thou loue her, comfort her, honour and keepe her, in sicknesse and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The man shall answer.

I will.

Then shall the Priest say vnto the woman:

N. VVilt thou haue this man to thy wedded husband, to liue together after Gods ordinance in the holy estate of Matrimony? wilt thou obey him and serue him, loue, honour and keepe him in sicknesse and in health? and forsaking all other, keepe thee onely vnto him, so long as you both shall liue?

The woman shall answer.

I will.

Then shall the Minister say.

Who giueth this woman to bee married to this man?

And the Minister receiuing the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and so either to giue their troth to other, the man first saying.

I N. take thee **N.** to my wedded wife, to haue and to hold from this day forward, for better, for worse, for richer, for poorer, in sicknesse and in health, to loue

Of Matrimony.

loue and to cherish, till death vs depart. according to Gods holy ordinance : and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman taking againe the man by the right hand, shall say.

I N. take thee N. to my wedded husband, to haue and to holde from this day for ward, for better, for worse, for richer, for poozer, in sicknesse and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance : and thereto I giue thee my troth.

¶ Then shall they againe loose their hands, and the man shall giue vnto the woman a Ring, laying the same vpon the Booke, with the accustomed duety to the Priest and Clerke. And the Priest taking the Ring, shal deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Priest shall say.

With this Ring I thee wed, with my bodie I thee worship, and with all my worldly goods I thee endow : In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say.

¶ Let vs pray.

O Eternall God, creatour and preseruer of all mankind, giuer of all spirituall grace, the authour of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom wee blesse in thy Name, that as Isaac and Rebecca liued faithfully together, so these persons may surely performe

Of Marrimonic.

and keepe the bow and covenant betwixt them made, (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, thozow Iesus Christ our Lord. Amen.

¶ Then shall the Priest ioyne their right hands together and say.

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speake vnto the people.

Forasmuch as M. and M. haue consented together in holy wedlocke, and haue witnessed the same before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man and wife together. In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ And the Minister shall adde this blessing.

GOD the Father, God the Sonne, God the holy Ghost, blesse, preserue and keepe you, the Lord, mercifully with his sauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come ye may haue life euerlasting.

¶ The the Minister or Clerkes going to the Lords Table, shall say or sing this Psalmc following.

Beati omnes.

Psa. 128.

Blessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eat the labour of thy hands: O well is thee, and happy shalt thou be.

Thy

Of Matrimonic.

Thy wife shall bee as the fruitfull Vine : vpon the walles of thy house.

Thy children like the Olive branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperietie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glozy be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Or this Psalme.



God be mercifull vnto vs, and blesse vs : *Deus misereatur.*
and shew vs the light of his countenance,
and be mercifull vnto vs. *Psal. 67.*

That thy way may be knowne vpon earth;
thy saving health among all Nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glozy bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Of Matrimony.

¶ The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table and turning his face toward them, shall say.

Lord haue mercy vpon vs.

Answer.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

Our Father which art in heauen, hallowed bee thy Name, &c.

And lead vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant and thy handmaid,

Answer.

which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answer.

And euermore defend them.

Minister.

Be vnto them a Tower of strength,

Answer.

from the face of their enemy.

Minister.

O Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, blesse these thy seruants, and sowe the seede of eternall life in their mindes, that whatsoeuer in thy holy

Of Matrimony,

holy word they shall profitably learne, they may in deed fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safetie vnder thy protection, may abide in thy loue vnto their liues ende, through Iesus Christ our Lord. Amen.

¶ This prayer next following shall bee omitted, where the woman is past child birth.

O Mercifull Lord and heauenly father, by whose gracious gift mankinde is increased: wee beseech thee assist with thy blessing these two persons, that they may both bee fruitfull in procreating of children, and also liue together so long in godly loue, and honestie, that they may see their childrens children vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord. Amen.

O God which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint, that out of man, (created after thine owne image and similitude) woman should take her beginning: and knitting them together, diddest teach that it should neuer bee lawfull to put asunder those whom thou by Matrimonie haddest made one: O God which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spirituall marriage and vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife according to thy word, as Christ did loue his spouse the Church, who gaue himselfe for it, louing
and

Of Matrimonie.

and cherishing it even as his owne flesh:) and also that this woman may belouing and amiable to her husband as Rachael, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, and peace, bee a follower of holy and godly matrons. O Lord blesse them both, and grant them to inherite thine euerlasting Kingdome, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest say,

A Almighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioine them together in marriage, powze vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in bodie and soule, & liue together in holy loue vnto your liues end. Amen.

¶ Then shall begin the Communion. After the Gospel shall be said a Sermon, wherein ordinarily, so oft as there is any marriage, the office of a man and wife shall bee declared, according to holy Scripture. Or if there bee no Sermon, the Minister shall reade this that followeth.

Al ye which be married, or which intend to take the holy state of Matrimonie vpon you, heare what holy Scripture doth say as touching the duety of husbands towards their wiues, and wiues towards their husbands.

Ephc. 5.

S. Paul in the Epistle to the Ephelians the fifth Chapter, doeth giue this commandement to all married men, Bee husbands loue your wiues, even as Christ loued the Church, and hath given himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that hee might make it vnto him-

Of Matrimonie.

himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should bee holy and blamelesse. So men are bound to loue their owne wiues as their owne bodie. Hee that loueth his owne wife, loueth himselfe: for neuer did any man hate his owne flesh, but nourisheth and cherisheth it euen as the Lord doeth the Congregation: for wee are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall bee ioyned vnto his wife, and they two shall bee one flesh. This mysterie is great, but I speake of Christ and of the Congregation. Neuertheless, let every one of you so loue his owne wife, euen as himselfe,

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that bee married, Coloss. 3.
Ye men, loue your wiues, and bee not bitter vnto them.

Heare also what Saint Peter the Apostle of Christ, 1. Pet. 3.
which was himselfe a married man, sayth vnto all men that are married, Ye husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife, as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers bee not hindered.

Hitherto ye haue heard the duty of the husband toward the wife. Now likewise ye wiues, heare & learne your duties towards your husbands, euen as it is plainly set forth in holy Scripture. Ephes. 5.

Saint Paul in the aforesaid Epistle to the Ephesians, teacheth you thus: Ye women, submit your selues vnto your owne husbands, as vnto the Lord: for the husband is the wiues head, euen as Christ is the head of the Church, and hee is also the Saviour of the whole bodie.

There.

Of Matrimonie.

Coloss. 3.

1. Pet. 3.

Therefore as the Church or Congregation is subiect vnto Christ: so likewise let the wiues also be in subiection vnto their owne husbands in all things. And againe he saith, Let the wife reuerence her husband. And in his Epistle to the Colossians, S. Paul giueth you this short Lesson, See wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord.

Saint Peter also doeth instruct you very godly, thus saying, Let wiues be subiect to their owne husbands, so that if any obey not the word, they may bee wonne without the word, by the conuersations of the wiues, while they behold your chaste conuersation coupled with feare. Whose apparell let it not be outward with braidéd haire, and trimming about with gold, neither in putting on of gorgeous apparell: but let the hid man, which is in the heart, bee without all corruption; so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this manner in the olde time did the holy women that trusted in God, apparell themselues, being subiect to their owne husbands, as Sara obeyed Abraham, calling him lord, whose daughters yee are made doing well, and not being dismayed with any feare.

¶ The new married persons the same day of their marriage, must receiue the Communion.

¶ The

The order for the Visitation of the Sicke.

- ¶ The Priest entring into the sicke persons house, shall say,
Peace be to this house, and to all that dwell in it.
¶ When hee commeth into the sicke mans presence, he shall
say kneeling downe.

Remember not Lord our iniquities, nor the in-
iquities of our forefathers. Spare vs good
Lord, spare thy people whom thou hast redee-
med with thy most precious blood, and bee not angry
with vs for euer.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father which art in heauen, &c.
And leade vs not into temptation,

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answer.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answer.

And euermore mightily defend him.

Minister.

Let the enemy haue none aduantage of him.

Answer.

Nor the wicked approach to hurt him.

Minister.

Be vnto him, O Lord, a strong Tower.

Answer.

From the face of his enemy.

Minister.

The visitation of the sicke.

Minister.

O Lord heare our prayers.

Answer.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visit and relieue this thy seruant. Looke vpon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetuall peace and safetie, through Iesus Christ our Lord. Amen.

Hear vs Almighty and most mercifull God, and Saviour, extend thine accustomed goodnesse to this thy seruant, which is grieved with sicknesse: visit him, O Lord, as thou didst visit Peters wines mother, and the Captaines seruant. So visit and restore to this sicke person his former health, (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this forme, or other like.

Dearly beloued, know this, that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse, and sicknesse. Wherefore, whatsoever your sicknesse is, know you certainly that it is Gods visitation. And for what cause soeuer this sicknesse is sent vnto you, whether it bee to try your patience for the example of other, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory, and endlesse felicitie, or else it bee sent vnto you to correct and amend in you whatsoever doeth offend the eyes of your heavenly Father: know you certainly, that if you truly
repent

The visitation of the sicke.

repent you of your sinnes, and beare your sicknesse patiently, trusting in Gods mercy, for his deare Sonne Iesus Christs sake, and render vnto him humble thanks for his fatherly visitation, submitting your selfe wholly vnto his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited bee very sicke, then the Curate may end his exhortation in this place.

Take therefore in good woorth the chastisement of the Lord. For whom the Lord loueth, hee chastiseth: yea, as S. Paul sayeth, he scourgeth euery sonne which he receiueth. If ye endure chastisement, he offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye bee not vnder correction, (whereof all true children are partakers) then are ye bastards and not children. Therefore seeing that when our carnall fathers doe correct vs, wee reuerently obey them: shall wee not now much rather bee obedient to our spirituall father, and so liue? And they for a few dayes doe chastise vs after their owne pleasure: but hee doeth chastise vs for our profit, to the intent hee may make vs partakers of his holinesse. These words, good brother, are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently and with thanksgiuing beare our heauenly fathers correction, whensoever by any manner of aduersitie it shall please his gracious goodnesse to visite vs. And there should bee no greater comfort to Christian persons, then to bee made like vnto Christ, by suffering patiently aduersities, troubles, and sicknesse. For hee himselfe went not vp to ioy, but first he suffered paine; hee entred not into his glory, before hee was crucified: so truely our way to eternall ioy is, to suffer here with Christ,

The visitation of the sicke.

Christ, and our doore to enter into eternall life is, gladly to dye with Christ, that wee may rise againe from death, and dwell with him in everlasting life. Now therefore, taking your sicknesse, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your Baptisme. And forasmuch as after this life, there is account to bee giuen vnto the righteous Iudge, of whom all must bee iudged without respect of persons: I require you to examine your selfe and your state, both toward God and man, so that accusing and condemning your selfe for your owne faults, you may find mercy at your heavenly Fathers hand for Christs sake, and not bee accused and condemned in that fearefull iudgement: therefore I shall shortly rehearse the Articles of our Faith, that you may know whether you do beleene as a Christian man should or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus.

Dost thou beleene in God the Father Almighty,
¶c. As it is in Baptisme.

¶ Then shall the Minister examine whether he be in charitie with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where hee hath done iniury or wrong to any man, that he make amends to the vttermost of his power. And if hee haue not afore disposed his goods, let him then make his Will, and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his executors. But men must be oft admonished that they set an order for theit temporall goods and lands, when they be in health.

These wordes before rehearsed, may bee sayd, before the
Minister

The Visitation of the sicke.

Minister begin his prayer, as he shall see cause. The Minister may not forget nor omit to moue the sicke person, and that most earnestly, to liberality toward the poore. Here shall the sicke person make a speciall confession, if hee feelee his conscience troubled with any weighty matter. After which confession, the Priest shall absolue him after this sort.

Our Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleue in him, of his great mercy forgive thee thine offences: and by his authoritie committed to me, I absolue thee from all thy sinnes, in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

¶ Let vs pray.

O Most mercifull God, which according to the multitude of thy mercies doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiveness. Renew in him, most louing Father, whatsoever hath beene decayed by the fraud and malice of the deuill, or by his owne carnall will and frailtenesse, preserve and continue this sicke member in the vntie of the Church, consider his contrition, accept his teares, assuage his paine, as shall be seene to thee most expedient for him. And forasmuch as hee putteth his full trust onely in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearly beloued Sonne Iesus Christ. Amen.

¶ Then shall the Minister say this Psalm.

In thee, O Lord, haue I put my trust, let mee neuer bee put to confusion: but rid mee
and deliuer mee in thy righteousnesse, in-
cline

*In te Domi-
ne speraui.
Psal. 71.*

The Visitation of the sicke.

cline thine eare vnto mee, and saue me.

See thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the vngodly: out of the hand of the vnrightheous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee haue I bene holden vp ever since I was borne: thou art hee that tooke mee out of my mothers wombe, my prayse shall alway be of thee.

I am become as it were a monster vnto many, but my sure trust is in thee.

O let my mouth bee filled with thy praise: that I may sing of thy glozy and honour all the day long.

Cast mee not away in the time of age: forsake mee not when my strength faileth me.

For mine enemies speake against mee, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him and take him, for there is none to deliver him.

Goe not farre from me, O God, my God, haste thee to helpe mee.

Let them be confounded and perish that are against my soule: let them bee couered with shame and dishonour, that seeke to doe me euill.

As for mee, I will patiently abide alway: and will prayse thee more and more.

My mouth shall dayly speake of thy righteousnesse and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou, O God, hast taught me from my youth vp vntill now: therefore wil I tell of thy wonderous works.

Forsake

The Visitation of the sicke.

Forlake mee not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed mee: and yet didst thou turne and refresh mee: yea, & broughtest me from the deep of the earth againe.

Thou hast brought mee to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulness, O God, playing vpon an instrument of musicke: vnto thee wil I sing vpon the Harp, O thou holy One of Israel.

My lippes will bee safne when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded, and brought vnto shame, that seeke to doe me euill.

Glozy be to the Father, &c. As it was in the, &c.

¶ Adding this.

O Saviour of the world, saue vs, which by thy Crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

Then shall the Minister say.

The Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen given to man, in whom, and through whom thou mayest receiue health and saluation, but onely the Name of our Lord Jesus Christ Amen.



The Communion of the Sicke.

FOrasmuch as all mortall men bee subiect to many sudden perils, diseases and sicknesses, and euer vncertaine what time they shall depart out of this life: therefore to the intent they may be alwayes in a readinesse to die whensoever it shall please Almighty God to call them, the Curates shal diligently from time to time, but especially in the plague time exhort their Parishioners, to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauour Christ: which if they doe, they shall haue no cause in their sudden visitation to be vnquiet for lack of the same. But if the sicke person be not able to come to the Church, and yet is desirous to receiue the Communion in his house, then he must giue knowledge ouer-night, or els early in the morning, to the Curate, signifying also how many be appointed to Communicate with him, and hauing a conuenient place in the sicke mans house, where the Curate may reuerently minister, and a good number to receiue the Communion with the sicke person, with all things necessary for the same, hee shall there minister the holy Communion.

The Collect.

Almightie euermiſing God, maker of mankind, which doest correct those whom thou doest loue, and chastise every one whom thou doest receiue: wee beseech thee to haue mercy vpon this thy seruant, visited with thine hand, and to grant that he may take his sicknesse patiently, and recover his bodily health, if it be thy gracious will, and whensoever his soule shall depart from his body, it may bee without spot presented vnto thee, through Iesus Christ our Lord. Amen.

The Epistle.

Heb. 12.

Manne despise not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth him bee

The Communion of the sicke.
correcteth: **Yea, and hee scourgeth every sonne whom**
he receiveth.

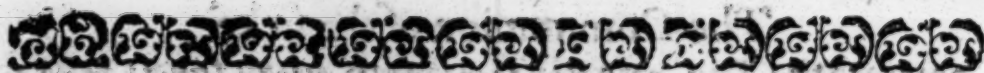
The Gospel.

Verily, verily I say vnto you, hee that heareth **Ioh. 5. 24.**
my word and beleeueth on him that sent mee,
hath everlasting life, and shall not come into
damnation, but passeth from death vnto life.

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receiue the Communion himselfe, and after minister vnto them that bee appointed to communicate with the sicke. But if a man either by reason of extremitie of sicknesse, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iust impediment doe not receiue the Sacrament of Christs Body and Blood: then the Curate shall instruct him, that if hee doe truly repent him of his sinnes, and stedfastly beleeue that Iesus Christ hath suffered death vpon the Crosse for him, and shed his blood for his redemption, earnestly remembring the benefits he hath thereby, and giuing him hearty thanks therefore, he doth eate and drinke the Body and Blood of our Sauour Christ profitably to his soules health, although he doe not receiue the Sacrament with his mouth.

¶ When the sicke person is visited, and receiveth the holy Communion all at one time, then the Priest for more expedition, shall cut off the forme of the Visitation at the Psalmc, **In thee, O Lord, haue I put my trust,** and goe straight to the Communion.

¶ In the time of Plague, swear, or such other like contagious times of sickeneses or diseases, when none of the Parish, or neighbours can be gotten to communicate with the sicke in their houses for feare of the Infection, vpon speciall request of the diseased, the Minister may onely Communicate with him.



¶ The order for the buriall of the dead.

¶ The Priest meeting the Corps at the Church stile, shall say, or els the Priest and Clerkes shall sing, and so goe either into the Church, or towards the graue.

In the resurrection & the life, saith the Lord. He that beleueth in me, yea, though hee were dead, yet shall he liue. And whosoever liueth and beleueth in me, shall not die for ever.

I know that my Redeemer liueth, and that I shall rise out of the earth in the last day, and shall be couered againe with my skinne, and shall see God in my flesh: yea, and I my selfe shall behold him, not with other, but with these same eyes.

We brought nothing into this world, neither may we carry any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaseth the Lord, so commeth things to passe: Blessed be the Name of the Lord.

¶ When they come to the graue, while the Corps is made ready to be layd into the earth, the Priest shall say, or the Priest and Clerkes shall sing.

MAn that is bozne of a woman, hath but a short time to liue, and is full of miserie. Hee commeth vp, and is cut downe like a flowre, hee fleeth as it were a shadow, and neuer continueth in one stay. In the middest of life we be in death: of whom may wee seeke for succour but of thee, O Lord, which for our sinnes art iustly displeased: yet, O Lord God most holy, O Lord most mightie, O holy and most mercifull Saviour, deliuer vs not into the bitter paines of eternall death, thou knowest Lord the secrets of our heartes, shew not by thy mercifull eyes to our prayers: but spare vs Lord most holy, O God most mightie, O
holy

At the buriall of the dead.

holy and mercifull Saviour, thou most worthy Judge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shall be cast vpon the bodie by some standing by, the Priest shall say.

FOrasmuch as it hath pleased Almighty God of his great mercy to take vnto himselfe the soule of our deare brother here departed, wee therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body, that it may be like vnto his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

¶ Then shall be sayd, or sung.

I Heard a voyce from heauen, saying vnto mee, write, Reuel. 14.
 From henceforth blessed are the dead which die in the 13.
 Lord. Euen so saith the Spirit, that they rest from their labours.

¶ Then shall follow this Lesson taken out of the 15. Chapter to the Corinthians, the first Epistle.



CHrist is risen from the dead, and become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shal all be made alīue, but every man in his own order. The first is Christ, then they that are Christs at his coming: then cometh the ende, when he hath delīuered by the kingdom to God the Father, when he hath put downe all rule, and all authority and power. For hee must reigne til he haue put all his enemies vnder his feete. The last enemy that shall bee destroyed, is death. For he hath put all things vnder his feete. But when hee saith, All things are put vnder him, it is manifest, that hee is excepted that

At the buriall of the dead.

hath put all things vnder him. When all things are sub-
died vnto him, then shall the Sonne also himselfe bee
subject vnto him that put all things vnder him, that
God may be all in all. Else what doe they which are
baptized ouer the dead, if the dead rise not at all? why
are they then baptized ouer them? Yea, and why stand
we alway then in leopards? By our reioycing which
I haue in Christ Iesu our Lord, I die dayly. That
I haue fought with Beasts at Ephesus after the man-
ner of men, what aduantage it mee, if the dead rise
not againe? Let vs eate and drinke, for so morrow
we shall die. Be not ye deceiued, euill words corrupt
good manners. Awake truly out of sleepe, and sinne
not. For some haue not the knowledge of God, I
speake this to your shame. But some man will say,
How arise the dead? with what bodie shall they come?
Thou foolle, that which thou sowest, is not quickened
except it die. And what sowest thou? Thou sowest not
that body that shall bee, but bare corne, as of wheate,
or some other: but God giueth it a bodie at his plea-
sure, to every seede his owne bodie. All flesh is not one
manner of flesh: but there is one manner of flesh of men,
another manner of flesh of beasts, another of fishes, an-
other of birds. There are also celestiaall bodies, and
there are bodies terrestriall. But the glory of the ce-
lestiaall is one, and the glory of the terrestriall is ano-
ther. There is one manner glory of the Sunne, and
another glory of the Moone, and another glory of the
Starres. For one Starre differeth from another in
glory. So is the resurrection of the dead. It is sown
in corruption, it riseth againe in incorruption. It is
sown in dishonour, it riseth againe in honour. It is
sown in weakenesse, it riseth againe in power. It is
sown a naturall body, it riseth againe a Spirituall
body. There is a naturall body, and there is a spiritu-
all:

At the buriall of the dead.

all body : as it is also written, The first man Adam was made a living soule, and the last Adam was made a quickening spirit. Nowbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy. The second man is the Lord from heaven, heavenly. As is the earthy, such are they that bee earthy. And as is the heavenly, such are they that are heavenly. And as we haue borne the Image of the earthy, so shall we beare the Image of the heavenly. This say I, brethren, that flesh and blood cannot inherite the Kingdome of God, neither doeth corruption inherite incorruption. Behold, I shew you a mystery. Wee shall not all sleepe : but wee shall all be changed, and that in a moment, in the twinkling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and wee shall be changed : For this corruptible must put on incorruption, and this mortall must put on immortallitie. When this corruptible hath put on incorruption, and this mortall hath put on immortallitie, then shall bee brought to passe the saying that is written : Death is swallowed vp into victorie : Death where is thy sting ? Hell, where is thy victorie ? The sting of death is sinne, and the strength of sin is the Law. But thanks be vnto God which hath giuen vs victorie through our Lord Iesus Christ. Therefore my deare brethren, bee yee stedfast and vnmooueable, alwayes rich in the worke of the Lord, forasmuch as yee know, how that your labour is not in vaine in the Lord.

¶ The Lesson ended the Priest shall say.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our

At the buriall of the dead.

Our Father which art in heauen, &c.
And lead vs not into temptation,

Answer.

But deliuer vs from euill. Amen.

Priest,

Almightie God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, be in ioy and felicitie: we giue thee heartie thanks, for that it hath pleased thee to deliuer this (R.) our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine Elect, and to hasten thy Kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.

O Mercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoever beleueth, shall liue, though hee die, and whosoever liueth and beleueth in him, shall not die eternally, who also taught vs by his holy Apostle Paul not to bee sorry as men without hope, for them that sleepe in him: We meekely beseech thee, O Father, to raise vs from the death of sinne vnto the life of righteousness, that when we shall depart this life we may rest in him, as our hope is, this our brother doeth, and that at the generall resurrection in the last day, wee may be found acceptable in thy sight, and receiue that blessing which thy welbeloued Sonne shall then pronounce to all that loue and feare thee, saying, Come ye blessed children of my Father, receiue the Kingdome prepared for you from the beginning of the world.
Grant

Churching of women.

Graunt this wee beseech thee, O mercifull Father,
through Iesus Christ our Mediatour and Redeemer,
Amen.



¶ The thanksgiuing of women after Childbirth, commonly called the Churching of Women.

¶ The woman shall come into the Church, and there shall kneele downe in some conuenient place nigh vnto the place where the Table standeth, and the Priest standing by her shall say these words, or such like as the case shall require.

As much as it hath pleased Almighty God of his goodnesse, to giue you safe deliuerance, and hath preserved you in the great danger of childbirth: yee shall therefore giue heartie thanks vnto God, and pray.

¶ Then shall the Priest say this Psalme.

Hauelifted vp mine eyes vnto the hills: from whence commeth my helpe? Psal. 121.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foot to be mooued: and he that keepeth thee will not sleepe.

Behold he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserve thee from all euill: yea, it is euen he that shall keepe thy soule.

The

Churching of women.

The Lord shall preserve thy going out, and thy coming in from this time forth for evermore.

Glorie be to the Father, &c. As it was in the, &c.

Lord haue mercie vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation,

Answer.

But deliuer vs from euill, Amen.

Priest.

Lord saue this woman thy seruant.

Answer.

Which putteth her trust in thee.

Priest.

Be thou to her a strong Tower.

Answer.

From the face of her enemy.

Priest.

Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.

○ Almighty God, which hast deliuered this woman thy seruant from the great paine and perill of child-birth: grant wee beseech thee, most mercifull Father, that she through thy help may both faithfully liue and walke in her vocation, according to thy will in this life present, and also may be partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

¶ The woman that commeth to giue her thanks must offer accustomed offerings: and if there bee a Communion, it is conuenient that she receiue the holy Communion.



¶ A Commination against sinners, With certaine

prayers to be used diuers times in the yeere.

¶ After morning prayer, the people being called together by the ringing of a Bell, & assembled in the Church, the English Lerany shalbe said, after the accustomed maner: which ended, the Priest shall goe into the Pulpit, and say thus.

Brethren, in the Primitive Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, and punished in this world, that their soules might bee saued in the day of the Lord: and that others admonished by their example, might be the more afraid to offend.

In the stead whereof, until the said discipline may be restored againe, (which thing is much to be wished) it is thought good, that at this time (in your presence) should bee read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that yee should answer to euery sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather bee called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which yee as firme with your owne mouthes, the curse of God to bee due.

Cursed is the man that maketh any carved or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

¶ And

A Commination.

¶ And the people shall answere, and say.

Amen.

Minister.

Curled is he that curseth his father and mother.

Answere.

Amen.

Minister.

Curled is he that remooueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Curled is he that maketh the blind to goe out of his way.

Answere.

Amen.

Minister.

Curled is hee that letteth in iudgement the right of the stranger, of them that bee fatherlesse, and of widowes.

Answere.

Amen.

Minister.

Curled is he that smiteth his neighbour secretly.

Answere.

Amen.

Minister.

Curled is he that lyeth with his neighbours wife.

Answere.

Amen.

Minister.

Curled is hee that taketh reward to slay the soule of innocent blood.

Answere.

Amen.

Minister.

A Commination.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer.

Amen.

Minister.

Cursed are the unmercifull, the fornicators, and adulterers, and the covetous persons, the worshippers of Images, slanderers, drunkards, and extortioners.

Answer.

Amen.

Minister.

NOW seeing that all they be accursed (as the Prophet David beareth witness) which doe erre and goe astray from the Commandements of God, let vs (remembering the dreadfull iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God with all contrition and meekenesse of heart, bewayling and lamenting our sinful life, acknowledging & confessing our offences, and seeking to bring forth worthy fruits of penance. Psal. 119.

For now is the axe put vnto the roote of the trees, so that euery tree, which bringeth not forth good fruit, is hewen downe, and cast into the fire. Matth. 3.

It is a fearefull thing to fall into the hands of the liuing God: hee shall powre downe raine vpon the sinners, snares, fire and brimstone, storme and tempest, this shall bee their portion to drinke. For loe, the Lord is come out of his place, to visit the wickednesse of such as dwell vpon the earth. But who may abide the day of his coming? who shall bee able to endure when hee appeareth? His fanne is in his hand, and hee will purge his floore, and gather his wheat into the barn, but hee will burne the chaffe with vnrquenchable Heb. 11.
Psal. 117.
Esay 26.
Malac. 3.
Matth. 3.

A Commination.

1. Thes. 5. quencheable fire, The day of the Lord commeth as a thiefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman trauailling with child, and they shall not escape. Then shall appeare the wrath of God in the day of vengeance, which obstinate sinners through the stubbornesse of their heart haue heaped vnto themselves, which despised the goodnesse, patience, and long sufferance of God, when hee called them continually to repentance. Then shall they call vpon mee, saith the Lord, but I will not heare, they shall seeke mee early, but they shall not finde mee, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to knocke, when the doore shall bee shut, and too late to cry for mercy, when it is the time of Justice. O terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall bee said vnto them, Goe ye cursed into the fire euerlasting, which is prepared for the deuill and his angels.
2. Cor. 6. Therefore brethren, take wee heede betime, while the day of saluation lasteth, for the night commeth when none can worke: but let vs, while we haue the light, beleue in the light, and walke as the children of the light that wee bee not cast into vtter darkenesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pittie promiseth vs forgiveness of that which is past, if (with a whole minde and true heart) wee returne vnto him.
- Esay 1. For though our sinnes be as red as scarlet, they shall be as white as snow: and though they bee like purple, yet shall they be as white as wooll.

Turne

A Commination.

Turne you cleane, saith the Lord, from all your wickednesse, and your sinne shall not bee your destruction. Ezck. 18.

Cast away from you all your vngodlinesse that yee haue done, make you new hearts, and a new spirit: Wherefore will yee die, O yee house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God: turne you then, and ye shall liue.

Although we haue sinned, yet we haue an Advocate 1. Iohn 2. with the Father, Iesus Christ the righteous, and hee it is that obtaineth grace for our sinnes.

For hee was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that hee is ready to receiue vs, and most willing to pardon vs, if wee come vnto him with faithfull repentance, if we will submit our selues vnto him, and from hencefoorth walke in his wayes, if wee will take his easie yoke and light burden vpon vs, to follow him in lowlinesse, patience, and charity, and bee ordered by the gouernance of his holy Spirit, seeking alwayes his glory, and seruing him duely in our vocation, with thanksgiving. This if wee doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction which shall light vpon them that shall bee set on the left hand, and hee will set vs on his right hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious Kingdome, vnto the which hee vouchsafe to bring vs all, for his infinite mercy. Amen. Esay 53. Matt. 11. Matt. 25.

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¶ Then shall they all kneele vpon their knees, and the Priest and Clerkes kneeling (where they are accustomed to say the Letanie) shall say this Psalmc. *Miserere mei Deus.*

℟

Haue

A Commination.

Miserere mei Deus. Psal. 51.

HAue mercy vpon me, O God, after thy great goodnes: according to the multitude of thy mercies doe away mine offences.

Wash me thoroughly from my wickednes: and cleanse me from my sinne.

For I acknowledge my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceived me.

But loe, thou requirdest trueth in the inward parts: and shalt make me to vnderstand wisdom secretly.

Thou shalt purge mee with hyssope, and I shall bee cleane: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me heare of ioy and gladnes: that the bones which thou hast broken, may reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make me a cleane heart, O God: and renew a right spirit within me.

Cast mee not away from thy presence: and take not thy holy Spirit from me.

O giue mee the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliver mee from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise,

A Commination.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, wilt thou not despise.

O bee fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou bee pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullockes vpon thine Altar.

Glozy be to the Father, &c. As it was in the, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answer.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answer.

And euermore mightily defend them.

Minister.

Helpe vs, O God our Saniour.

Answer.

And for the glozy of thy Names sake deliuer vs: bee mercifull vnto vs sinners, for thy Names sake.

Minister.

O Lord heare our prayer.

Answer.

And let our cry come vnto thee.

A Commination.

¶ Let vs pray.

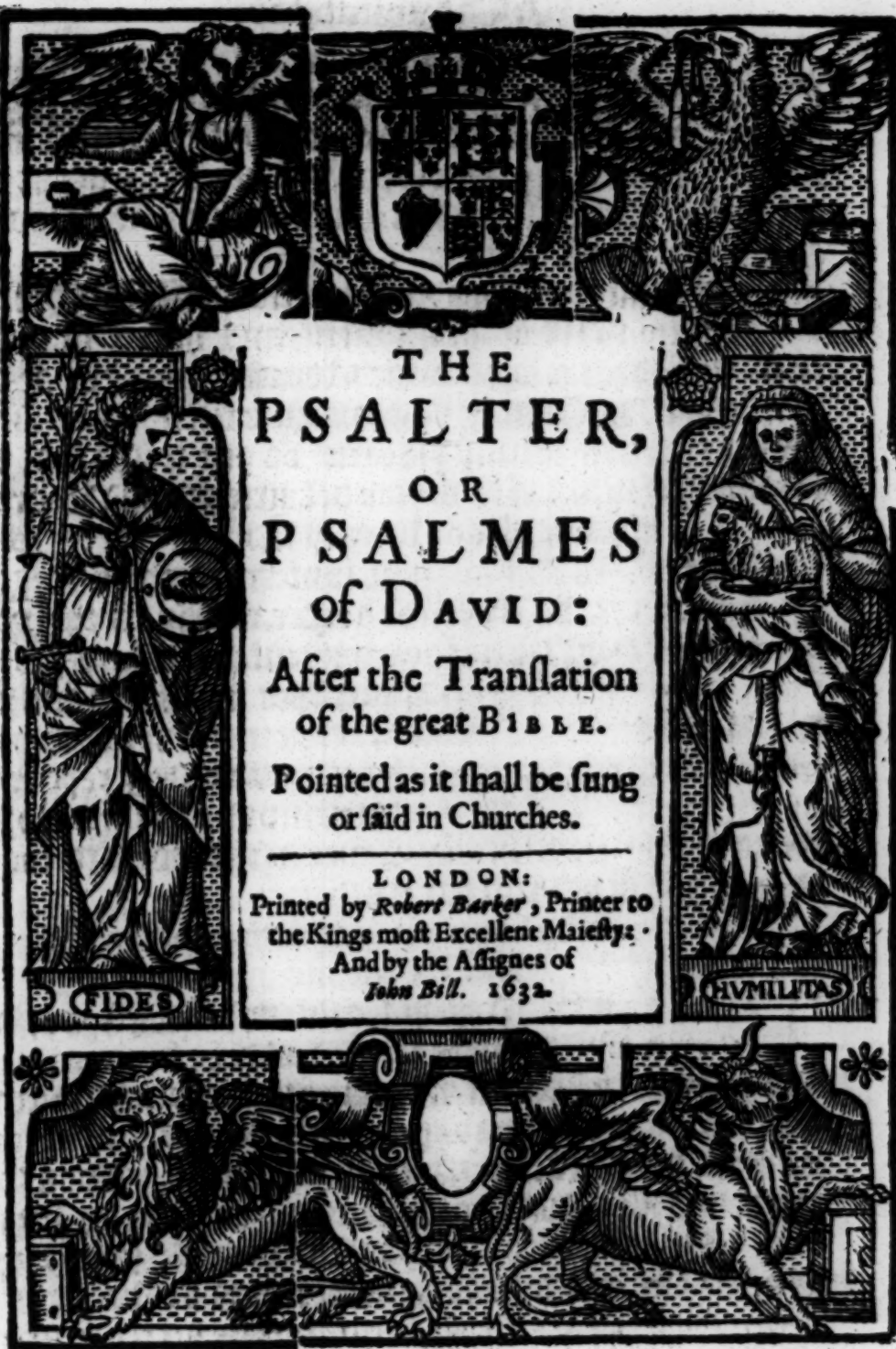
O Lord wee beseech thee mercifully heare our prayers, and spare all those which confesse their sinnes vnto thee, that they, whose consciences by sin are accused, by thy mercifull pardon may bee absolved, through Christ our Lord. Amen.

O Most mighty God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne and be saued: mercifully forgive vs our trespasses, receiue and comfort vs, which bee grieved and wearied with the burden of our sinne. Thy property is to haue mercy, to thee onely it appertaineth to forgive sinnes: Spare vs therefore good Lord, spare thy people whom thou hast redeemed; enter not into iudgement with thy seruants which bee vile earth and miserable sinners: but so turne thine ire from vs, which meekely knowledg our wickednesse, and truly repent vs of our faultes: so make haste to helpe vs in this world, that we may ever liue with thee in the world to come, through Iesus Christ our Lord.

¶ Then shall the people say this that followeth,
after the Minister.

Turne thou vs, O good Lord, and so shall wee bee turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou sparest when wee deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people, good Lord, spare them, and let not thine heritage bee brought to confusion. Heare vs, O Lord, for thy mercy is great, after the multitude of thy mercies looke vpon vs.

F I N I S.



THE
PSALTER,
OR
PSALMES
of DAVID:

After the Translation
of the great BIBLE.

Pointed as it shall be sung
or said in Churches.

LONDON:
Printed by *Robert Barker*, Printer to
the Kings most Excellent Maiefty: .
And by the Assignes of
John Bill. 1632.

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☛ The Psalmes of DAVID.

Beatus vir qui non abiit. Psal. 1.



Blessed is the man that hath not walked in the counsell of the vngodly, nor stood in the way of sinners: and hath not sate in the seat of the scornfull.

Morning
prayer.

2 But his delight is in the Law of the Lord: and in his law will he exercise himselfe day and night.

3 And hee shall bee like a tree planted by the water side: that bringeth forth his fruite in due season.

4 His lease also shall not wither: and looke whatsoever he doeth, it shall prosper.

5 As for the vngodly it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shall not bee able to stand in the Iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes? Psal. 2.

VVhy doe the heathen so furiously rage together: and why do the people imagine a vaine thing?

2 The kings of the earth stand vp, and the rulers take counsell together: against the Lord, and against his Anointed.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 Hee that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

Moriethe: The .j. day.

5 Then shall he speake vnto them in his wꝛath: and
bete them in his sore displeasure.

6 Yet haue I set my King: vpon my holy Hill of
Sion.

7 I will preach the Law, whereof the Lord hath
said vnto mee: Thou art my Sonne, this day haue I
begotten thee.

8 Desire of mee, and I shall giue thee the heathen
for thine inheritance: and the uttermost parts of the
earth for thy possession.

9 Thou shalt bruisse them with a rod of yron: and
breake them in pꝛeces like a potters vessell.

10 Be wise now therefore, O ye Kings: be learned
ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him
with reuerence.

12 Kisse the Sonne lest he be angry, and so ye perish
from the right way: if his wꝛath be kindled (yea but a
little) blessed are all they that put their trust in him.

Domine quid? Psal. 3.

Lord, how are they increased that trouble me: many
are they that rise against me.

2 Many a one there be that say of my soule: There
is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art
my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voice: and hee
heard mee out of his holy hill.

5 I layd me downe and slept, and rose vp againe: for
the Lord sustained me.

6 I will not be afraid for ten thousands of people:
that haue set themselves against me round about.

7 Up Lord, and helpe mee, O my God: for thou
smitest all mine enemies vpon the cheeke bone, thou
hast broken the teeth of the bꝛagoly.

3 Salvation

Moneth. T. Thej. day.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cam inuocarem. Psal. 4.

HEare me when I call O God of my righteousness: for thou hast set mee at liberty when I was in trouble, haue mercy vpon mee, and hearken vnto my prayer.

2 O ye sonnes of men, how long will ye blaspheme mine honour: and haue such pleasure in vanity, and seeke after leasing?

3 Know this also, that the Lord hath chosen to himselfe the man that is godly, when I call vpon the Lord, he will heare me.

4 Stand in awe, and siene not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: who will shew vs any good?

7 Lord, lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne, and wine, and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest mee dwell in safety.

Verba mea auribus. Psal. 5.

Ponder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp,

Moneth. The i. day.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.

5 Such as bee foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the blood thirsty and deceitfull man.

7 But as for mee, I will come into thy house: euen vpon the multitude of thy mercy: and in thy feare will I worship toward thy holy Temple.

8 Leade me, O Lord in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee reioyce: they shall euer bee giuing of thanks, because thou defendest them, they that loue thy Name shall be ioyfull in thee.

13 For thou Lord wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him as with a shield.

Euening
prayer.



Domine ne in furore. Psal 6.
Lord rebuke mee not in thine indignation: neither chasten me in thy displeasure.
Haue mercy vpon me, O Lord, for I am weake: O Lord heale mee, for my bones are vexed.

My soule is also sore troubled: but Lord how long wilt thou punish me?

Moneth: Thej day.

4 Turne thee, O Lord, and deliuer my soule: Ob
saue me for thy mercies sake.

5 For in death no man remembereth thee: and who
will giue thee thanks in the pit?

6 I am weary of my groning, euery night wash I
my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: and worne
away because of all mine enemies.

8 Away from me all ye that worke vanitie: for the
Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will
receiue my prayer.

10 All mine enemies shall be confounded & sore bered:
they shall be turned backe, and put to shame suddenly.

Domine, Deus meus. Psal. 71.

O Lord my God, in thee haue I put my trust: saue
me from al them that persecute me, and deliuer me.

2 Lest he deuoure my soule like a Lyon, and teare
it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing:
or if there be any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt
friendly with me: yea, I haue deliuered him that with-
out any cause is mine enemy.

5 Then let mine enemy persecute my soule, and
take me: yea, let him tread my life downe vpon the
earth, and lay mine honour in the dust.

6 Stand vp O Lord in thy wrath, and lift vp thy
selfe: because of the indignation of mine enemies, arise
vp for me in the iudgment that thou hast commanded.

7 And so shall the congregation of the people come
about thee: for their sakes therefore lift vp thy selfe
again.

8 The Lord shall iudge the people, giue sentence
with mee, O Lord: according to my righteousness,
and

Moneth. The j. day.

and according to the iniquity that is in me.

9 Oh let the wickednesse of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts and reins,

11 My helpe commeth of God: which preserveth them that are true of heart.

12 God is a righteous Judge, strong and patient: and God is provoked every day.

13 If a man will not turne, he will whet his sword, he hath bent his bowe, and made it ready.

14 Hee hath prepared for him the instruments of death: hee ordaineth his arrows against the persecutors.

15 Behold hee travaileth with mischief: hee hath conceived sorrow, and brought forth ungodlinesse.

16 He hath grauen and digged up a pit: and is fallen himselfe into the destruction that he made for other.

17 For his travell shall come upon his owne head: and his wickednesse shall fall on his owne pate.

18 I will give thanks unto the Lord, according to his righteousness: and I will praise the Name of the Lord, the most high.

Domine, Dominus. Psal. 8.

O Lord our governour, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thy enemies: that thou mightest kill the enemy and the avenger.

3 For I will consider the heavens, even the workes of thy fingers: the Moone and the Stars which thou hast ordained.

4 What is man, that thou art mindfull of him: and the sonne of man that thou visitest him?

5 Thou

Moneth. The ij. day.

5 Thou madest him lower then the Angels : to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy hands : and thou hast put all things in subiection vnder his feete.

7 All sheepe and oxen : yea, and the beasts of the field.

8 The foules of the ayre, and the fishes of the sea and whatsoeuer walketh thorow the paths of the seas.

9 O Lord our gouernour : how excellent is thy Name in all the world :

Confitebor tibi. Psal. 9.

I will giue thanks vnto thee, O Lord, with Morning prayer.
my whole heart : I will speake of all thy mar-
ueilous workes.

2 I will be glad and reioyce in thee : yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driuen backe : they shall fall, and perish at thy presence.

4 For thou hast maintained my right and my cause : thou art set in the Throne that iudgeth right.

5 Thou hast rebuked the heathen, and destroyed the vngodly : thou hast put out their name for euer and euer.

6 O thou enemye, destructions are come to a perpetuall end : euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer : hee hath also prepared his seate for iudgement.

8 For hee shall iudge the world in righteousness : and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed : euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee : for thou Lord hast neuer failed them that seeke thee.

Moneth. The ij. day.

11 **O** prayse the Lord which dwelleth in Sion :
shew the people of his doings.

12 For when hee maketh inquisition for blood, hee
remembreth them : and forgetteth not the complaint
of the poore.

13 Haue mercie vpon mee, O Lord, consider the
trouble which I suffer of them which hate mee : thou
that listest me vp from the gates of death.

14 That I may shew all thy prayes within the
ports of the daughter of Sion : I will reioyce in thy
saluation.

15 The heathen are sunke downe in the pit that
they made : in the same net which they hid priuily, is
their foote taken.

16 The Lord is knowne to execute iudgement : the
vngodly is trapped in the workes of his owne hands.

17 The wicked shall be turned into hell : and all the
people that forget God.

18 For the poore shall not alway be forgotten : the
patient abiding of the meeke shall not perish for euer.

19 Up Lord, and let not man haue the vpper hand :
let the heathen be iudged in thy sight.

20 Put them in feare, O Lord : that the heathen
may know themselues to be but men.

Vt quid Domine? Psal. 10.

Why standest thou so farre off (O Lord :) and hi-
dest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doeth persecute
the poore : let them be taken in the crafty willinesse
that they haue imagined.

3 For the vngodly hath made boast of his owne
hearts desire : and speaketh good of the couetous
whom God abhorreth.

4 The vngodly is so proud that hee careth not for
God : neither is God in all his thoughts.

5 His

Moneth. The ij. day.

5 His wayes are alway grievous: thy iudgements are farre aboue out of his sight, and therefore deslieth he all his enemies.

6 For he hath said in his heart, Tush, I shall neuer be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit and fraude: vnder his tongue is vngodlinesse and banittie.

8 Hee sitteth lurking in the theeuish corners of the streetes: and priuily in his lurking dens doth hee murder the innocent, his eyes are set against the poore.

9 For he lieth waiting secretly, even as a Lyon lurketh he in his den: that he may rauish the poore.

10 He doeth rauish the poore: when he getteth him into his net.

11 Hee falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hands of his Captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while hee doth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breakethou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparest

Moneth. The ij. day.

preparest their heart, and thine eare hearkneth thereto.
20 To helpe the fatherlesse and poore vnto their right: that the man of the earth bee no more exalted against them.

In Domino confido. Psal. 11.

In the Lord put I my trust: how say yee then to my soule, that she should flie as a bird vnto the hill?

2 For loe, the vngodly bend their bowe, and make ready their arrowes within the quiver: that they may priuily shoote at them that are true of heart.

3 For the foundations will bee cast downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords seat is in heauen.

5 His eyes consider the poore: and his eye-liddes tryeth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednesse, doeth his soule abhorre.

7 Upon the vngodly he shall raine snares, fire and brimstone, storme and tempest: this shall be their portion to drinke.

8 For the righteous Lord loueth righteousnesse: his countenance will behold the thing that is iust.

Saluum me fac. Psal. 12.

Euening
prayer.

Help mee, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talke of vanity every one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.

3 The Lord shall roote out all deceitfull lips: and the tongue that speaketh proud things.

4 Which haue said; With our tongue we will preuaile: we are they that ought to speake, who is Lord ouer vs?
5 Now

Moneth. ii The iiij. day. 10M

How for the comfortless troubles sake of the
needy: and because of the deepe sighing of the poore.

6 I will by (saith the Lord:) and will helpe every
one from him that spelleth against him; and will set
him at rest.

7 The wordes of the Lord are pure wordes: re-
men as the siluer which from the earth is tried, and purifi-
ed seven times in the fire.

8 Thou shalt keepe them. O Lord thou shalt pre-
serue him from this generation for ever.

9 The vngodly walke on euery side: when they are
exalted, the children of men are put to rebuke.

How long wilt thou forget me (O Lord) for ever?

How long wilt thou hide thy face from me?

How long shall I seeke counsell in my soule; and
be so beread in my heart: how long shall mine enemies
triumph ouer me?

31 Consider and heare me, O Lord my God: lighten
mine eyes that I sleepe not in death.

32 Let mine enemy say, I haue persecuted against
him: for if I be cast downe, they that trouble me will
refoyce at it.

33 But my trust is in thy mercy: and my heart is
fayfull in thy saluation.

34 I will sing of the Lord, because he hath dealt fa-
uourably with me: yea, I will prayse the name of the
Lord most Highest.

Dixit in sapientia: Psal 14.

The foole hath said in his heart: There is no God.

2 They are corrupt and become abominable in
their doing: there is none that doth good, (no not one)

3 The Lord looked downe from heauen vpon the
children of men: to see if there were any that would
vnderstand and seeke after God.

Moneth. .iii The iiij. day. M

14 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no, not one. (: 650 A 911 1111) 90 1111 1111
 15 Their throbbs are as open Sepulchres, with their tongues haue they deceiued: the poyson of Aspes is vnder their lips, 911 911 911 911 911 911 911 911 911 911
 16 Their mouth is full of cursing and bitterness: their feete are swift to shed blood. 911 911 911 911 911 911 911 911 911 911
 17 Destruction and unhappinesse is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Hane they no knowledge, that they are all such workers of mischief: eating vp my people as it were bread: 911 (650 A 911) 911 911 911 911 911 911 911 911 911 911

9 And call not vpon the Lord; Where were they brought in great feare, (euen where no feare was:) for God is in the generation of the righteous. 911 911 911 911 911 911 911 911 911 911

10 As for you, ye haue made a mocke at the counsell of the poore: because he putteth his trust in the Lord.

11 Who shal giue saluation vnto Israel out of Sion: when the Lord turneth the captivity of his people, then shall Jacob reioyce, and Israel shall be glad: 911 911 911 911 911 911 911 911 911 911

Domine, quis habitabit? Psal. 15. 911 911 911 911 911 911 911 911 911 911

Morning
prayer.

Do, who shall dwell in thy tabernacle: or who shall rest vpon thy holy hill? 911 911 911 911 911 911 911 911 911 911
 2 One that hath leadeth an incorrupt life: and doth the thing which is right: and speaketh the trueth from his heart. 911 911 911 911 911 911 911 911 911 911

3 Hee that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slandered his neighbour. 911 911 911 911 911 911 911 911 911 911

4 Hee that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord. 911 911 911 911 911 911 911 911 911 911

5 Hee that sweareth vnto his neighbour: and dis- appointeth

Moneth. The iij. day M

appointeth him not: though it were to his owne hurt
derance.

He that hath not giuen his money vpon vsury:
nor taken reward against the innocent. . .
who so doth these things: shall neuer fall.

Conserua me. Psal. 6.

Preſerue mee, O God: for in thee haue I put my
trouſe.

2 O my ſoule, thou haſt ſaid vnto the Lord: Thou
art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in
the earth: and vpon ſuch as excell in vertue.

4 But they that runne after another God: ſhall
haue great trouble.

5 Their drinke offerings of blood, will not I offer:
neither make mention of their names within my lips.

6 The Lord himſelfe is the portion of mine inheri-
tance, and of my cup: thou ſhalt reſtaine my lot.

7 The lot is fallen vnto me in a faire ground: yea,
I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning:
my reſnes alſo chaſten me in the night ſeaſon.

9 I haue ſet God alwayes before me: for he is on
my right hand, therefore I ſhall not fall.

10 Wherefore my heart was glad, and my glory re-
ioyced: my flesh alſo ſhall reſt in hope.

11 For why? thou ſhalt not leaue my ſoule in hel: nei-
ther ſhalt thou ſuffer thine holy one to ſee corruption.

12 Thou ſhalt ſhew mee the path of life, in thy pre-
ſence is the fulneſſe of ioy: and at thy right hand there

is pleaſure for euermore.

Hear the right, O Lord, conſider my complaints,
and hearken vnto my prayer, that goeth not out of

fained lips.

Miserable The day

the day that thou shalt not come forth from the presence:
and let thine eyes looke vpon the thing that is equall:
: 33 : Thou hast proued and visited mine heart in the
night season, thou hast tryed me, and shalt find no
wickednesse in me: for I am vnterly purposed that my
mouth shall not offend.

34 Because of mens workes that are done against
the words of my lips: I haue kept me from the wayes
of the destroyer.

5 O hold thou by my goings in thy paths: that my
footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt
heare me: and thine eare to me, and hearken vnto
my words.

7 Shew thy mercifullous loving kindnesse, thou
that art the Father of them which put their trust in
thee: and thou shalt see thy right hand.

8 As the apple of an eye: hide mee vnder
the shadow of thy wings.

9 From the vngodly that trouble me: mine enemies
compass me about to take away my soule.

10 They are enclos'd in their stone fat: and their
mouth speaketh proud things.

11 They lie waiting in our way on ouery side: tur-
ning their eyes downe to the ground.

12 Like as a Lion that is greedy of his prey: and as
it were a Lyons whelpes lurking in secret places.

13 O Lord, disappoint him, and cast him downe:
deliuer my soule from the vngodly, which is a word
of thine.

14 From the men of thy hand, O Lord: from the
men (I say) and from the euill world: which haue
their portion in this life, whose bellies thou fillest
with thy hid treasure.

15 They haue children at their desire: and leaue
the

Moneth. The iij. day.

the rest of their substance for their babes.

16 But as for mee, I will behold thy presence in righteousnesse: and when I awake by after thy likeness, I shall be satisfied with it.

Diligam te. Psalme. 18.

I will loue thee (O Lord) my strength, the Lord is my strong rocke and my defence: my Sauiour, my God, and my might, in whom I will trust, my buckler, the home also of my saluation and my refuge.

Euening
prayer.

2 I will call vpon the Lord which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorowes of death compassed mee: and the ouerflowings of vngodlinesse made me afraid.

4 The paines of hell came about mee: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So shall he heare my voice out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hills shooke and were remooued, because he was wroth.

8 There went a smoake out of his presence: and a consuming fire out of his mouth, so that coles were kindled at it.

9 He bowed the heauens also, and came downe: and it was darke vnder his feete.

10 He rode vpon the Cherubims, and did flie: he came flying vpon the wings of the winde.

11 Hee made darkenesse his secret place: his pavilion round about him, with darke water & thicke clouds to couer him.

12 At the brightnesse of his presence his cloudes

Moneth. The iij. day.

remoued: hailestones and coales of fire.

13 The Lord also thundered out of heauen, and the highest gaue his thunder: hailestones & coales of fire.

14 He sent out his arrowes and scattered them: he cast forth lightnings and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 Hee shall send downe from the high to fetch mee: and shall take me out of many waters.

17 Hee shall deliuer mee from my strongest enemy, and from them which hate mee: for they are too mighty for me.

18 They pzenented me in the day of my trouble: but the Lord was my vpholder.

19 He brought mee forth also into a place of libertie: he brought me forth, euen because he had a fauour vnto me.

20 The Lord shall reward mee after my righteous dealing: according to the cleannesse of my hands shall he recompense me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doth.

22 For I haue an eye vnto all his Lawes: and wil not cast out his commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward mee after my righteous dealing: and according vnto the cleannesse of my hands in his eye sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the cleane thou shalt bee cleane: and with the froward thou shalt learne frowardnesse.

27 For

Moneth. The iij. day.

27 For thou shalt saile the people that are in aduersi-
tie: and shalt bring downe the high lookes of the proud:

28 Thou also shalt light my candle: the Lord my
God shall make my darkenesse to be light.

29 For in thee I shall discomfit an hoste of men: and
with the helpe of my God, I shall leape over the wall:

30 The way of God is an vndefiled way: the word
of the Lord also is tryed in the fire, hee is the defender
of all them that put their trust in him.

31 For who is God but the Lord: or who hath any
strength except our God?

32 It is God that girdeth me with strength of war:
and maketh my way perfect.

33 He maketh my feete like harts feete: and setteth
me vp on high.

34 He teacheth mine hands to fight: and mine armes
shall breake euen a bow of Steele.

35 Thou hast giuen me the defence of thy saluation:
thy right hand also shall hold mee vp: and thy louing
correction shall make me great.

36 Thou shalt make roome enough vnder mee for to
goe: that my footsteps shall not slide.

37 I will follow vpon mine enemies, and ouertake
them: neither will I turne againe til I haue destroyed
them.

38 I will smite them, that they shall not be able to
stand: but fall vnder my feete.

39 Thou hast girded me with strength vnto the bat-
tell: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne
thein backes vpon mee: and I shall destroy them that
hate me.

41 They shall crie, but there shall bee none to helpe
them: yea, euen to the Lord shall they crie, but he shall
not heare them.

Moneth. The iiij. day.

42 I will beat them as small as the dust before the winde: I will cast them out as the clay in the streets.

43 Thou shalt deliuer mee from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I haue not knowen: shall serue mee.

45 As soone as they heare of mee, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall faile: and bee afraid out of their prisons.

47 The Lord liueth, & blessed bee my strong helper: and praised be the God of my saluation.

48 Euen the God that seeth that I be attenged: and subdueth the people vnto me.

49 It is hee that deliuereth mee from my cruel enemies, and setteth me vp aboue my aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thanks vnto thee, O Lord, among the Gentiles: and sing prayes vnto thy Name.

51 Great prosperitie giueth hee vnto his king: and sheweth louing kindnesse vnto Dauid his Anointed, and vnto his seed for euermore.

Coeli enarrant. Psal. 19.

Morning
prayer.

The heauens declare the glory of God: and the firmament sheweth his handy worke.
2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath hee set a tabernacle for the Sun: which commeth forth as a bridegroom out of his chamber, and reioyceth as a Gyant to run his course.

6 It

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6 It goeth forth from the uttermost part of the heauen and runneth about vnto the end of it againe : and there is nothing hid from the heate thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule : the testimony of the Lord is sure, and giueth wisdom vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer : the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold : sweeter also then honie, and the honie combe.

11 Moreouer by them is thy seruant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sins, lest they get the dominion ouer mee : so shall I be vndefiled and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight.

15 O Lord : my strength and my Redeemer.

Exaudiate Dominus. Psal 20.

The Lord heare thee in the day of trouble : the Name of the God of Jacob defend thee.

2 Send thee helpe from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt Sacrifice.

4 Grant thee thy hearts desire : and fulfill all thy minde.

5 Wee will reioyce in thy saluation, and triumph in

Moneth. The iiii. day.

in the Name of the Lord our God: the Lord performe
all thy petitions.

6 Now know I that the Lord helpeth his anointed,
and will heare him from his holy heauen: euen with
the wholesome strength of his right hand.

7 Some put their trust in Charets; and some in
Horses: but wee will remember the Name of the Lord
our God.

8 They are brought downe and fallen: but we are
risen and stand vpight.

9 Saue Lord and heare vs, O King of heauen:
when we call vpon thee.

Domine in virtute. Psal. 21.
The King shall reioyce in thy strength. O Lord: ex-
ceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast
not denied him the request of his lips.

3 For thou shalt preuent him with the blessings
of goodnesse: and shalt set a crowne of pure gold vpon
his head.

4 He asked life of thee, and thou gauest him a long
life: euen for euer and euer.

5 His honour is great in thy saluation: glory and
great worship shalt thou lay vpon him.

6 For thou shalt giue him everlasting felicitie: and
make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in
the Lord: and in the mercie of the most highest, he shall
not miscary.

8 All thine enemies shall feelee thine hand: thy right
hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time
of thy wrath: the Lord shall destroy them in his dis-
pleasure, and the fire shall consume them.

10 Their fruit shalt thou roote out of the earth:
and

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and their seede from among the children of men.

11 For they intended mischief against thee: and imagined such a deliue, as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

My God, my God, looke vpon me, why hast thou forsaken me: and art so farre from my health, and from the words of my complaint?

Euening
prayer.

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see mee, laugh me to scorne: they shoote out their lips, and shake their heads, saying,

8 Hee trusted in God, that hee would deliuer him: let him deliuer him if he will haue him.

9 But thou art he that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue been left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

11 I goe not from me, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about mee: fat bulles of Basan close me in on euery side.

13 They

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13 They gape vpon mee with their mouthes : as it were a ramping and roaring Lyon.

14 I am powzed out like water, and all my bones are out of ioynt: my heart also in the midst of my body is euen like melting ware.

15 My strength is dzyed vp like a potheard, and my tongue cleaueth to my gummies: and thou shalt bring me into the dust of death.

16 For many dogges are come about mee: and the counsell of the wicked layeth siege against me.

17 They pierced my hands and my feste, I may tell all my bones: they stand staring and looking vpon me.

18 They part my garments among them: and cast lots vpon my besture.

19 But bee not thou farre from mee, O Lord: thou art my succour, hast thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dogge.

21 Saue me from the Lions mouth: thou hast heard me also from among the hornes of the Unicornes.

22 I will declare thy Name vnto my brethren: in the mids of the Congregation will I praise thee.

23 O praise the Lord, yee that feare him: magnifie him all yee of the seede of Jacob, and feare him all yee seede of Israel.

24 For hee hath not despised nor abhorred the low estate of the poore, hee hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great Congregation: my bowes will I perforce in the sight of them that feare him.

26 The poore shall eate and bee satisfied: they that seeke after the Lord shall prayse him, your heart shall liue for ever.

27 All the ends of the world shall remember themselves

Moriethe. The v. day. M

solues: and hee turned vnto the Lord: and all the kin-
reds of the nations shall worship before him.

For the kingdome is the Lords: and hee is the
gouernour among the people.

29 All such as becat vpon earth: haue eaten and
worshipped.

30 All they that goe downe into the dust shall kneele
before him: a no man hath quickened his owne soule.

31 My seede shall serue him: they shall bee counted
vnto the Lord for a generation.

32 They shall come, and the heauens shall declare
his righteousness vnto a people that shall bee borne,
whom the Lord hath made.

Dominus regit me. Psal. 23.

The Lord is my shepheard: therefore can I lacke
nothing.

2 Hee shall feede me in a greene pasture: and leade
me foorth beside the waters of comfort.

3 He shall conuert my soule: and bring me foorth in
the paths of righteousness for his names sake.

4 Yea, though I walke through the balley of the
shadow of death, I will feare none euil: for thou art
with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee against
them that trouble mee: thou hast anoynted my head
with oyle, and my cup shall be full.

6 But thy louing kindnesse and mercy shall follow
mee all the dayes of my life: and I will dwell in the
house of the Lord for ever.

Domini est terra. Psal. 24.

The earth is the Lords, and all that there
in is: the compasse of the world, and they
that dwell therein.

2 For hee hath founded it vpon the
Seas: and prepared it vpon the floods.

3 who

Morning
prayer.



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3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even hee that hath cleane hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworne to deceive his neighbour.

5 Hee shall receiue the blessing from the Lord: and righteousness from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Iacob.

7 Lift up your heads, O ye gates, and be ye lift up ye everlasting doores: and the king of glory shall come in.

8 Who is the king of glory: it is the Lord, strong and mighty, euen the Lord mighty in battell.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doores: and the king of glory shall come in.

10 Who is the king of glory: euen the Lord of hosts, he is the king of glory.

Adre Domine. Psal. 25.

Vnto thee, O Lord, will I lift up my soule, my God; I haue put my trust in thee: O let mee not be confounded, neither let mine enemies triumph ouer me.

For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew mee thy wayes O Lord: and teach mee thy paths.

4 Lead mee forth in thy truth, and learne mee: for thou art the God of my saluation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindnesse which hath beene euer of old.

6 Remember not the sinnes and offences of my youth: but according to thy mercie thinke thou vpon me, O Lord, for thy goodnesse.

7 Generous and righteous is the Lord: therefore will

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will hee teach sinners in the way.

8 Then that be meek shall hee guide in iudgement:
and such as be gentle, them shall hee teache his way.

9 All the paths of the Lord are mercy and trueth:
vnto such as keepe his covenant, and his testimonies.

10 For thy Names sake, O Lord: be mercifull vnto
my sinne, for it is great.

11 What man is hee that feareth the Lord: him
shall he teach in the way that hee shall choose.

12 His soule shall dwell at ease: and his seed shall
inherite the land.

13 The secret of the Lord is among them that feare
him: and he will shew them his Covenant.

14 Mine eyes are euer looking vnto the Lord: for
he shall plucke my feet out of the net,

15 And hee shall bring me out of mine land and haue mercy vpon mee:
for I am desolate and afflicted.

16 The sorowes of my heart are enlarged: O bring
thou me out of my troubles.

17 Look vpon mine aduersity and misery: and for-
giue me all my sinne.

18 Consider mine enemies how many they are: and
they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer mee: let mee not
be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing walke vpon
me: for my hope hath been in thee.

21 Deliuere Israel, O God: out of all his troubles.

22 Be thou my Judge, O Lord, for I haue walked
innocently: my trust hath beene also in the Lord,

therefore shall I not fall.

23 Examine me, O Lord, and proue mee: try out
my reins and my heart.

24 For thy louing kindnesse is euer before mine
eyes:

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eyes: and I will walke in thy truth.
 I haue not dwelt with vaine persons: neither
 will I haue fellowship with the deceitfull:
 I haue hated the congregation of the wicked:
 and will not sit among the bngodly.
 I will wash my hands in innocencie: O Lord:
 and so will I goe to thine Altar.
 That I may shew the voyce of thankesgiuing:
 and tell of all thy wonderous workes.
 Lord, I haue loued the habitation of thy house:
 and the place where thine honour dwelleth.
 But not by my foule with the sinners: nor my
 life with the blood-thirsty.
 In whose hands is wickednesse: and their right
 hands are full of gifts.
 But as for me, I will walke innocently: O Lord
 deliuer me, and be mercifull vnto me.
 My foot standeth right: I will praise the Lord
 in the Congregations.

Psalmus illuminatio. Psal. 27.
De Lord is my light and my saluation: whom
 then shall I feare: the Lord is the strength
 of my life, of whom then shall I be afraid:
 When the wicked, euen mine enemies and my foes
 came vpon me to eate by my flesh: they stumbled & fell.
 Though an hoste of men were laid against me, yet
 shall not my heart be afraid: and though there rose vp
 warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I
 will requite: then that I may dwell in the house of the
 Lord all the dayes of my life, to behold the faire beau-
 ty of the Lord, and to visit his Temple.
 For in the time of trouble he shall hide me in his
 Tabernacle: yea, in the secret place of his dwelling
 shall he hide me, and set me vpon a rocke of stone.

6 And

Euening
 prayer.

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6 And now shall he lift vp mine head: aboue mine enemies round about mee.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake praises vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercy vpon me, and heare mee.

9 My heart hath talked of thee, seeke yee my face: thy face Lord will I seeke.

10 Hide not thou thy face from mee: nor cast thy seruant away in displeasure.

11 Thou hast bene my succour: leaue me not, neither forsake mee, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: and leade me in the right way, because of mine enemies.

14 Deliuere me not ouer vnto the will of mine aduersaries: for there are false witnessess risen vp against mee, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleue verily to see the goodnesse of the Lord in the land of the liuing.

16 Stay thou the Lords leisure: be strong, & he shal comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

Vnto thee wil I cry, O Lord my strength: think no scoorne of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Heare the voyce of my humble petitions when I cry vnto thee: when I hold vp my hands toward the Mercy seat of thy holy Temple.

3 O pluck me not away (neither destroy me) with the vngodly & wicked doers: which speake friendly to their neighbours, but imagine mischief in their hearts.

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4 Reward them according to their deedes: and according to the wickednesse of their owne inuentions.

5 Recompense them after the worke of their hands: pay them that they haue deserued.

6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therefore shall he breake them downe, and not build them vp.

7 Praised be the Lord: for hee hath heard the voyce of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsome defence of his anointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feed them, and set them vp for euer.

Afferte Domino. Psal. 29.

Bring vnto the Lord, O yee mightie, bring young rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voyce of the Lord is mighty in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skip like a Calfe: Libanus also and Syzion like a young Unicorne.

7 The voyce of the Lord diuideth the flames of fire, the voyce of the Lord shaketh the wildernesse: yea, the Lord shaketh the wildernesse of Cadus.

8 The voyce of the Lord maketh the Hindes to bring

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bring forth yong, and disconereth the thicke bushes :
in his Temple doth euery man speake of his honour.

9 The Lord sitteth aboue the water flood : and the
Lord remayneth a king for euer.

10 The Lord shall giue strength vnto his people : the
Lord shall giue his people the blessing of peace.

Exaltabo te, Domine. Psal. 30.

I will magnifie thee, O Lord, for thou hast
set me vp : and not made my foes to triumph
ouer mee.

Morning
prayer.

2 O Lord my God, I cried vnto thee : and
thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou
hast kept my life from them that goe downe to the pit.

4 Sing prayles vnto the Lord, (O yee Saints of
his :) and giue thanks to him for a remembrance of
his holinesse.

5 For his wrath endureth but the twinkling of an
eye, and in his pleasure is life : heauinesse may endure
for a night, but ioy commeth in the morning.

6 And in my prosperity I sayd, I shall neuer be re-
moued : thou Lord of thy goodnesse hast made my hill
so strong.

7 Thou diddest turne thy face (from mee :) and I
was troubled.

8 Then cryed I vnto thee, O Lord : and gate mee
vnto my Lord right humbly.

9 What profit is there in my blood : when I goe
downe to the pit ?

10 Shall the dust giue thanks vnto thee : or shall it
declare thy truth ?

11 Heare O Lord, and haue mercy vpon mee : Lord
bee thou my helper.

12 Thou hast turned my heauines into ioy : thou
hast put off my sackcloth, and girded me with gladnesse.

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13 Therefore shall every good man sing of thy prayse without ceasing: O my God I will giue thanks vnto thee for euer.

In te Domine speraui. Psal. 31.

I In thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousness.

2 Bow downe thine eare to mee: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castle: bee thou also my guide, and leade me for thy Names sake.

5 Draw me out of the net that they haue laid priuily for me: for thou art my strength.

6 Into thy handes I commend my spirit: for thou hast redeemed mee, O Lord, thou God of trueth.

7 I haue hated them that hold of superstitious vanities: and my trust hath beene in the Lord.

8 I will be glad and reioyce in thy mercie: for thou hast considered my trouble, and hast knowen my soule in aduersities.

9 Thou hast not shut mee vp into the hand of the enemy: but hast set my feete in a large roome.

10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waxen old with heauines: and my yeeres with mourning.

12 My strength faileth me, because of mine iniquity: and my bones are consumed.

13 I become a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of mee, and they that did see mee without, conuersed themselves from me.

14 I am cleane forgotten, as a dead man out of minde:

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minde: I am become like a broken vessell.

15 For I haue heard the blasphemy of the multitude: and feare is on euery side, while they conspire together against mee, and take their counsell to take away my life.

16 But my hope hath beene in thee, O Lord: I haue sayd, Thou art my God.

17 My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let mee not be confounded, O Lord, for I haue called vpon thee: let the vngodly bee put to confusion and be put to silence in the graue.

20 Let the lying lips bee put to silence: which cruelly, disdainefully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnes, which thou hast laid vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, even before the sonnes of men.

22 Thou shalt hide them priuily by thine owne presence from þe prouoking of al men: thou shalt keep them secretly in thy Tabernacle from the strife of tongues.

23 Thankes be to the Lord: for he hath shewed me marueilous great kindenesse in a strong Citie.

24 And when I made haste, I sayd: I am cast out of the sight of thine eyes.

25 Neuerthelesse, thou heardest the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lord all ye his Saints: for the Lord preserveth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall stablish your heart: all yee that put your trust in the Lord.

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Beati quorum. Psal. 32.



Blessed is he whose vnrightheousnes is forgi-
uen: and whose sinne is couered.

2 Blessed is the man vnto whom the
Lord imputeth no sinne: and in whose spi-
rit there is no guile.

3 For while I held my tongue: my bones consumed
away through my dayly complaining.

4 For thy hand is heauie vpon me day and night:
and my moysture is like the drought in Summer.

5 I will knowledg my sinne vnto thee: and mine
vnrightheousnes haue I not hid.

6 I said, I will confesse my sins vnto the Lord: and
so thou forgauest the wickednes of my sinne.

7 For this shall euery one that is godly make his
prayer vnto thee in a time when thou mayest be found:
but in the great waterfloods they shall not come nigh
him.

8 Thou art a place to hide me in. thou shalt presterue
me from trouble: thou shalt compasse mee about with
songs of deliuerance.

9 I wil informe thee, and teach thee in the way wher-
in thou shalt goe: and I will guide thee with mine eye.

10 Be yee not like to horse and mule, which haue no
vnderstanding: whose mouthes must bee holden with
bit and brydle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who
so putteth his trust in the Lord, mercie embraceth him
on euery side.

12 Be glad, O yee righteous, and reioyce in the
Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Psal. 33.

R Reioyce in the Lord, O yee righteous: for it becom-
meth well the iust to be thankesfull.

2 Praise the Lord with harpe: sing psalmes vnto
him

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him with the Lute, and instrument of ten strings.

3 Sing vnto the Lord a new song: sing praises lustily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his works are faithfull.

5 He loueth righteousness & iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made: and all the hostes of them by the breath of his mouth.

7 He gathereth v. waters of the sea together, as it were vpon an heape: and layeth vp the deepe as in a treasure-house.

8 Let all the earth feare the Lord: stand in awe of him, all ye that dwell in the world.

9 For hee spake, and it was done: hee commanded and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: & maketh the deuices of the people to be of none effect, and casteth out the counsels of Princes.

11 The counsel of the Lord shal endure for ever: & the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehoua: and blessed are the folke that hee hath chosen to him to be his inheritance.

13 The Lord looked down from heauen, and beheld all the childzen of men: fro the habitation of his dwelling he considereth all them that dwell in the earth.

14 He sabloneth all the hearts of them: and vnderstandeth all their workes.

15 There is no King that can be saued by the multitude of an hoste: neither is any mightie man deliuered by much strength.

16 An horse is counted but a vain thing to saue a man: neither shall he deliuer any man by his great strength.

17 Behold, the eye of the Lord is vpon them that feare

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him: and vpon them that put their trust in his mercie:

18 To deliuer their soules from death: and to feede them in the time of dearth.

19 Our soule hath patiently tarried for the Lord: for he is our helpe and our shield.

20 For our heart shall reioyce in him: because wee haue hoped in his holy Name.

21 Let thy mercifull kindenesse (O Lord) bee vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal.34.

I will alway giue thanks vnto the Lord: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof and be glad.

3 O praise the Lord with me: and let vs magnifie his Name together.

4 I sought the Lord, and hee heard me: yea, hee deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Loe, the poore cryeth, and the Lord heareth him: yea, and sauieth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord ye that be his Saints: for they that feare him lacke nothing.

10 The Lions doe lacke, and suffer hunger: but they which seeke the Lord, shall want no manner of thing that is good.

11 Come yee childzen and hearken vnto me: I will teach you the feare of the Lord.

12 What man is hee that lusteth to liue, and would faine see good dayes: keepe thy tongue from euill, and thy

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thy lips that they speake no guile.

13 Eschew euil, and doe good: seeke peace, & ensue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euil: to roote out the remembrance of them from the earth.

16 The righteous crie, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and wil saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous, shall be desolate.

21 The Lord deliuereth the soules of his seruants: & all they that put their trust in him, shall not be destitute.

Iudica me Domine. Psal. 35.

PLeade thou my cause O Lord, with them that strue with me: and fight thou against them that fight against me. Morning prayer.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring forth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame, that seeke after my soule: let them bee turned backe, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way bee darke and slippery: and let the Angel of the Lord persecute them,

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7 For they haue priuily laid their net to destroy mee without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that hee hath laid priuily, catch himselſe: that he may fall into his owne miſchiefe.

9 And my ſoule, bee ioyfull in the Lord: it ſhall reioyce in his ſaluation.

10 All my bones ſhall ſay, Lord, who is like vnto thee, which deliuerest the poore from him that is too ſtrong for him: yea, the poore and him that is in miſery from him that ſpoileth him.

11 False witneſſe did riſe vp: they layd to my charge things that I knew not.

12 They rewarded me euill for good: to the great diſcomfort of my ſoule.

13 Neuertheleſſe, when they were ſick, I put on ſackcloth, & humbled my ſoule with faſting: and my prayer ſhall turne into my owne boſome.

14 I behaued my ſelfe as though it had beene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduerſitie they reioyced, and gathered them together: yea, the very abiects came together againſt me vnawares, making mooves at me, and ceaſed not.

16 With the flatterers were buſie mockers: which gnaſhed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my ſoule from the calamities, which they bring on me, and my darling from the Lyons.

18 So will I giue thee thanks in the great Congregation: I wil praife thee among much people.

19 O let not them that are mine enemies triumph ouer mee vngodly: neither let them winke with their eyes

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eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and sayd: lie on thee, lie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: holde not thy tongue then, goe not farre from me. O Lord.

23 Awake and stand vp to iudge my quarrel: auenge thou my cause, my God and my Lord.

24 Iudge mee, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, wee haue deuoured him.

26 Let them be put to confusion and shame together that reioyce at my trouble: let them be clothed with rebuke and dishonour that boast themselves against me.

27 Let them be glad & reioyce that fauor my righteous dealing: yea, let the say alway, Blessed be the Lord, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shall bee talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

My heart sheweth mee the wickednes of the ungodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntil his abominable sinne be found out.

3 The words of his mouth are vnrightheous, and full of deceit: he hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischief vpon his bed, and hath set himselfe in no good way: neither doeth hee abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the heavens:

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mens: and thy faithfulness vnto the clouds.

6 Thy righteousness standeth like the strong mountaynes: thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, how excellent is thy mercy, O God: and the children of men shall put their trust vnder the shadow of thy wings.

8 They shall bee satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures as out of the riuer.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindness vnto them that know thee: and thy righteousness vnto them that are true of heart.

11 O let not the foote of pride come against me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (al) that worke wickednes: they are cast downe, and shall not be able to stand.

Noli emulari. Psal. 37.

Euening
prayer.

Ret not thy selfe because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone bee cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and hee shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousness as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, & abide patiently vpon him: but grieve not thy selfe at him whose way doeth prosper, against the man that doth after euill counsels.

8 Leave off from wrath, and let goe displeasure:
fret

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fret not thy selfe, else shalt thou be mooued to doe euill.

9 Wicked doers shall bee rooted out : and they that patiently abide the Lord, those shall inherite the land.

10 Yet a little while, and the vngodly shall be cleane gone: thou shalt looke after his place, & he shalbe away.

11 But the meeke spirited shall possesse the earth : and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsell against the iust : and gnaweth vpon him with his teeth.

13 The Lord shall laugh him to scorne : for he hath seene that his day is conning.

14 The vngodly haue drawen out their swords, and haue bent their bowe : to cast downe the pooze & needy and to slay such as be of a right conuersation.

15 Their sword shall goe thorow their owne heart : and their bowe shall be broken.

16 A small thing that the righteous hath : is better then great riches of the vngodly.

17 For the armes of the vngodly shall bee broken : and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly : and their inheritance shall endure for ever.

19 They shall not bee confounded in the perillous time: and in the dayes of dearth they shall haue enough.

20 As for the vngodly, they shall perish, and the enemies of the Lord shall consume as the fat of Lambes: yea, euen as the smoke shall they consume away.

21 The vngodly borroweth, and payeth not againe : but the righteous is mercifull and liberall.

22 Such as be blessed of God shall possesse the land : and they that be cursed of him shall be rooted out.

23 The Lord ordereth a good mans going : and maketh his way acceptable to himselfe.

24 Though he fall, he shall not be cast away : for the Lord vpholdeth him with his hand.

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25 I haue beene young, and now am old: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: hee forsaketh not his that bee godly, but they are preserved for euer.

29 The righteous shall be punished: as for the seed of the vngodly, it shalbe rooted out.

30 The righteous shall inherit the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of iudgment.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and hee shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seen the vngodly in great power: and flourishing like a greene Bay tree.

37 And I went by, and loe hee was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heede vnto the thing that is right: for that shal bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the vngodly is, they shall be rooted out at the last.

40 But the saluation of the righteous commeth of the Lord:

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Lord: which is also their strength in time of trouble.
14 And the Lord shall stand by them, and saue them:
he shall deliuer them from the vngodly, and shall saue
them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Rat me not to rebuke: (O Lord) in thine anger: Morning.
neither chasten me in thy heauy displeasure. prayer.
2 For thine arrowes sticke fast in me: and
thy hand pesselth me sore.

3 There is no health in my flesh, because of thy dis-
pleasure: neither is there any rest in my bones, by rea-
son of my sinne.

4 For my wickednesses are gone ouer my head: and
are like a soze burthen too heauie for me to beare.

5 My wounds stinke and are corrupt: through
my foolishnesse.

6 I am brought into so great trouble and misery:
that I goe mourning all the day long.

7 For my loynes are filled with a soze disease: and
there is no whole part in my body.

8 I am feeble and soze smitten: I haue roared for
the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groa-
ning is not hid from thee.

10 My heart panteth, my strength hath failed me:
and the sight of mine eyes is gone from me.

11 My louers and my neighbours did stand looking
vpon my trouble: and my kinsemen stood as farre off.

12 They also that sought after my life, layd snares
for me: and they that went about to do me euill, talked
of wickednesse, and imagined deceit all the day long.

13 As for mee, I was like a deafe man and heard
not: and as one that is dumbe, which doeth not open
his mouth.

14 I became euent as a man that heareth not: and
in

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in whose mouth are no reprooves.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for mee, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer mee: for when my foote slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and be sorry for my sinne.

19 But mine enemies liue, and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward euill for good, are against me: because I follow the thing that good is.

21 Forsake mee not, O Lord my God: be not thou farre from mee.

22 Haste thee to helpe mee: O Lord God of my saluation.

Dixi, custodiam. Psal. 39.

I Said I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, euen from good words, but it was paine and grieve to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I speake with my tongue.

5 Lord let me know mine end, and the number of my daies: that I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: & mine age is euen as nothing in respect of thee, and verily enery man liuing is altogether vanity.

7 For man walketh in a vaine shadow, and disquieteth

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quieteth him selfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is euen in thee.

9 Deliuer me from all mine offences: and make me not a rebuke to the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the meanes of thy heavy hand.

12 When thou with rebukes dost chasten man for sinne, thou makest his beauty to consume away like as it were a moth fretting a garment: euery man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare mee a little, that I may recouer my strength: before I goe hence, and be no moze seene.

Expectans expectaui. Psal. 40.

I waited patiently for the Lord: and hee enclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feete vpon the rocke, and ordered my goings.

3 And he hath put a new song in my mouth: euen a thankesgiuing vnto our God.

4 Many shall see it and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lies.

6 O Lord my God, great are thy wonderous workes which thou hast done: like as bee also thy

A a

thoughts

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thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them and speake of them: they should be moze then I am able to expresse.

8 Sacrifice and meat offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Lo, I come.

10 In the volume of the booke it is written of mee, that I should fulfill thy will, O my God: I am content to doe it, yea, thy law is within my heart.

11 I haue declared thy righteousnesse in the great Congregation: loe, I will not refraine my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousnes within my heart: my talking hath beene of thy trueth, & of thy saluation.

13 I haue not kept back thy louing mercy and truth: from the great Congregation.

14 Withdraw not thou thy mercy from mee, O Lord: let thy louing kindnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such hold vpon me, that I am not able to looke vp: yea, they are moe in number then the haire of mine head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seek after my soule to destroy it: let them be driuen backward and put to rebuke that wish me euill.

18 Let them be desolate and rewarded with shame, that say vnto me: He vpon thee, he vpon thee.

19 Let all those that seeke thee, bee ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

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20 As for mee I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarrying, O my God.

Beatus qui intelligit. Psal. 41.

Blessed is hee that considereth the poore and needy: the Lord shall deliuer him in the time of trouble. Euening prayer.

2 The Lord preserue him and keepe him aliuē, that he may bee blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sicknesse.

4 I said, Lord be mercifull vnto me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of mee: when shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: and his heart conceiueth falshood within himselfe, and when he commeth forth, he telleth it.

7 All mine enemies whisper together against me: euen against me doe they imagine this euill.

8 Let the sentence of guiltines proceed against him: and now that he lieth, let him rise vp no more.

9 Yea euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath laid great waite for me.

10 But be thou mercifull vnto mee, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest mee: that mine enemy doth not triumph against me.

12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed be the Lord God of Israel: world without end. Amen.

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Quemadmodum. Psal. 42.

Like as the Hart desireth the water brooks: so long-
eth my soule after thee, O God.

2 My soule is athirst for God, yea, euen for the
liuing God: when shall I come to appeare before the
presence of God?

3 My teares haue beene my meate day and night:
while they daily say vnto mee, where is now thy
God?

4 Now when I thinke thereupon, I poyne out my
heart by my selfe: for I went with the multitude, and
brought them forth into the house of God.

5 In the voyce of praise and thankesgiuing: a-
mong such as keepe holyday.

6 Why art thou so full of heavinesse, (O my soule)
and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him
thanks for the helpe of his countenance.

8 My God my soule is vexed within me: therefore
will I remember thee concerning the land of Iordan,
and the little hill of Hermon.

9 One deepe calleth another, because of the noyse
of the water pipes: all thy waues and stormes are gone
ouer me.

10 The Lord hath granted his louing kindnesse on
the day time: and in the night season did I sing of him,
and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, why hast
thou forgotten me: why goe I thus heauily while the
enemy oppresseth me?

12 My bones are smitten asunder as with a sword:
while mine enemies (that trouble me) cast me in p teeth

13 Namely, while they said daily vnto me: where
is now thy God?

14 Why art thou so vexed, O my soule: and why
art

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art thou so disquieted within mee?

15 **O** put thy trust in God: for I will yet thanke him which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

Give sentence with me, **O** God, and defend my cause against the vngodly people: **O** deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put mee from thee: and why goe I so heauily, while the enemy oppresseth me?


3 **O** send out thy light and thy truteth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the Altar of God, euen vnto the God of my ioy & gladnes, and vpon the harpe will I giue thanks vnto thee, **O** God, my God.

5 Why art thou so heauy, **O** my soule: and why art thou so disquieted within me?

6 **O** put thy trust in God: for I will yet giue him thanks, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

 **E** haue heard with our eares, **O** God, Morning
our fathers haue tolde vs: what thou haue done in their time of old. prayer.

2 How thou hast druen out the heathen with thy hand, and planted them in: how thou hast destroyed the nations and cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my king, (**O** God:) send help vnto Jacob.

A a 3

6 Through

Moſeth. The ix. day.

6 Througħ thee will wee ouerthrow our enemies :
and in thy Name will wee tread them vnder that riſe
vp againſt vs.

7 For I will not truſt in my bowe : it is not my
ſword that ſhall helpe me.

8 But it is thou that ſaueſt vs from our enemies:
and putteſt them to confuſion that hate vs.

9 We make our boeaſt of God all day long : and will
praiſe thy Name for euer.

10 But now thou art farre off, and putteſt vs to con-
fuſion : and goeſt not forth with our armies.

11 Thou makeſt vs to turne our backs vpon our
enemies : ſo that they which hate vs, ſpoile our goods.

12 Thou letteſt vs to bee eaten vp like ſheepe : and
haſt ſcattered vs among the heathen.

13 Thou ſelleſt thy people for nought : and takeſt no
money for them.

14 Thou makeſt vs to be rebuked of our neighbours:
to bee laughed to ſcorne, and had in deriſion of them
that are round about vs.

15 Thou makeſt vs to bee a by-word among the hea-
then : and that the people ſhake their heads at vs.

16 My confuſion is daily before me : and the ſhame
of my face hath covered me.

17 For the voyce of the ſlanderer and blaſphemer : for
the enemy and the auenger.

18 And though all this be come vpon vs, yet doe wee
not forget thee : nor behaue our ſelues frowardly in
thy Couenant.

19 Our heart is not turned backe : neither our ſteps
gone out of the way.

20 No not when thou haſt ſmitten vs into the place
of dragons : and covered vs with the ſhadow of death.

21 If we haue forgotten the name of our God, and
holden vp our hands to any ſtrange god : ſhall not God
ſearch

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search it out: for hee knoweth the very secrets of the heart.

22 For thy sake also are wee killed all the day long: and are counted as sheepe appointed to be slaine.

23 Up Lord why sleepest thou: a wake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our miserie and trouble?

25 For our soule is brought low, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Erucauit cor meum. Psal. 45.

My heart is enditing of a good matter: I speake of the things which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

4 Thou art fairer then the childe of men: full of grace are thy lips, because God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy thigh, O thou most mightie: according to thy worship and renowne.

5 Good lucke haue thou with thine honour: ride on because of the word of trueth, of meeknesse & righteousness, and thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shall be subdued vnto thee: euen in the midst among the kings enemies.

7 Thy seate, O God, endureth for euer: the scepter of thy kingdome is a right scepter.

8 Thou hast loued righteousness, and hated iniquity: wherefore God, euen thy God hath anointed thee with the oyle of gladnesse aboue thy fellows.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Iuory palaces whereby they haue made thee glad.

10 Kings daughters were among thy honourable women:

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women: vpon thy right hand did stand the Queene in a besture of gold (wrought about with diuers colours.)

11 **H**earken (O daughter) and consider, encline thine eare: forget also thine own people, & thy fathers house.

12 **S**o shall the king haue pleasure in thy beauty: for he is thy Lord (God) and worship thou him.

13 **A**nd the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 **T**he kings daughter is all glorious within: her clothing is of wrought gold.

15 **S**he shall be brought vnto the king in raiment of needle worke: the virgins that be her fellows shall beare her company, and shall be brought vnto thee.

16 **W**ith ioy and gladnesse shall they bee brought: and shall enter into the kings Palace.

17 **I**n stead of thy fathers thou shalt haue children: whom thou mayest make Princes in all lands.

18 **I** will remember thy Name from one generation to another: therefore shall the people giue thanks vnto thee world without end.

Deus noster refugium. Psal. 46.

GOD is our hope, and strength: a very present helpe in trouble.

2 **T**herefore will we not feare, though the earth be moued: and though the hilles be caried into the midst of the sea.

3 **T**hough the waters thereof rage, and swell: and though the mountaines shake at the tempest of the same.

4 **T**he riuers of the flood thereof shall make glad the Citie of God: the holy Place of the Tabernacle of the most highest.

5 **G**od is in the midst of her, therefore shall she not be remoued: God shall helpe her, and that right early.

6 **T**he heathen make much adoe, and the Kingdomes

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domes are mooued: but God hath shewed his voyce,
and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Jacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction hee hath brought vpon the earth.

9 Hee maketh warres to cease in all the world: hee breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Bee still then, and know that I am God: I will bee exalted among the heathen, and I will bee exalted in the earth.

11 The Lord of hostes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal 47.



Clap your hands together (all ye people) O sing vnto GOD with the voice of melody.

Euening
prayer.

2 For the Lord is high, and to be feared: he is the great King vpon all the earth:

3 Hee shall subdue the people vnder vs: and the nations vnder our feete.

4 Hee shall chuse out an heritage for vs: euen the worshipping of Jacob whom he loued.

5 God is gone vp with a merry noise: and the Lord with the sound of the trumpe.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is King of all the earth: sing yee praises with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seate.

9 The princes of the people are ioynd vnto the people of the God of Abraham: for (God) which is very high exalted, doth defend the earth as it were with a shield.

Magnus

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Magnus Dominus. Psal. 48.

Great is the Lord, and highly to bee praised: in the citie of our God, even vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lieth the City of the great King, God is well knowne in her palaces, as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonished and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as wee haue heard, so haue wee scene in the citie of the Lord of hostes, in the citie of our God: God vpholdeth the same for euer.

8 We wait for thy louing kindnes, (O God:) in the mids of thy Temple.

9 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousnesse.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy iudgements.

11 Walke about Sion, and goe round about her: and tell the towres thereof.

12 Marke well her bulwarkes, set vp her houses: that ye may tell them that come after.

13 For this God is our God, for euer and euer: hee shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

O Heare yee this all yee people: ponder it with your cares all ye that dwell in the world.

2 High and low, rich and poore: one with another.

3 My

Moneth. The ix. day.

3 My mouth shall speake of wisdomie : and mine heart shall muse of vnderstanding.

4 I will encline mine eare to the parable : and shew my darke speech vpon the harpe.

5 Wherefore should I feare in the dayes of wickednesse : and when the wickednesse of my heeles compasseth me round about ?

6 There be some that put their trust in their goods : and boast themselues in the multitude of their riches.

7 But no man may deliuer his brother : nor make agreement vnto God for him.

8 For it cost more to redeeme their soules : so that he must let that alone for euer.

9 Yea, though he liue long : and see not the graue.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer : and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.

12 Neuerthelesse, man will not abide in honour : seeing hee may bee compared vnto the beastes that perish, this is the way of them.

13 This is their foolishnesse : and their posterity praise their saying.

14 They lye in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination ouer them in the morning : their beautie shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell : he shall receiue me.

16 Be not thou afraid though one bee made rich : or if the glory of his house be increased.

17 For he shall cary nothing away with him when hee

Moneth. The x. day.

he dieth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour hath no vnderstanding: but is compared to the beasts that perish.

Deus decorum. Psal. 50.

Morning
prayer,



The Lord, euen the most mighty God hath spoken: and called the world, from the rising vp of the Sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come and shall not keepe silence: there shall goe before him a consuming fire, and a mighty tempest shall be stirred vp round about him.

4 He shal call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto me: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousness: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thy house: nor hee goats out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hilles.

11 I know all the fowles vpon the mountaines: and the wild beasts of the field are in my sight.

Moneth. The x. day.

12 If I bee hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat Bulg flesh : and drinke the blood of Goates :

14 Offer vnto God thankesgiuing : and pay thy bowes vnto the most highest.

15 And call vpon me in the time of trouble : so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God : why doest thou preach my lawes, & takest my couenant in thy mouth :

17 Whereas thou hatest to bee reformed : and hast cast my words behinde thee.

18 When thou sawest a thiefe, thou consentedst vnto him : and hast beene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednes : and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother : yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe : but I will reprove thee, and set before thee the things that thou hast done.

22 Consider this, ye that forget God : lest I plucke you away, and there be none to deliuer you.

23 Who so offereth me thankes and praise, he honoureth mee : and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon mee, O God, after thy great goodnesse : according to the multitude of thy mercies doe away mine offences.

2 Wash mee thoroughly from my wickednesse : and cleanse me from my sinne.

3 For I acknowledge my faults : and my sinne is euer before me,

4 Against

Moneth. The x. day.

4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceived me.

6 But loe, thou requirest truth in the inward parts: and shalt make me to vnderstand wisdom secretly.

7 Thou shalt purge me with Hyssope, and I shall be cleane: thou shalt wash mee, and I shall bee whiter then snow.

8 Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken, may reioyce.

9 Turne thy face from my sinnes: and put out all my misdoedes.

10 Make mee a cleane heart, O God: and renew a right spirit within me.

11 Cast mee not away from thy presence: and take not thy holy Spirit from me.

12 O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.

13 Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

14 Deliuer mee from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: & my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O bee fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

19 Then shalt thou bee pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then

Moneth, The x. day.

then shall they offer yong bullockes vpon thine Altar.

Quid gloriaris? Psal. 52.

Vhy boastest thou thy selfe, thou tyrant: that thou canst doe mischief?

1 Wheras the goodnes of God: endureth yet dayly.

2 Thy tongue imagineth wickednesse: and with eyes thou curtest like a sharpe rasor.

3 Thou hast loued vnrighteousnesse more then goodnes: and to take of lies more then righteousness.

4 Thou hast loued to speake all words that may doe hurt: O thou false tongue.

5 Therefore shall God destroy thee for euer: he shall take thee, and plucke thee out of thy dwelling, and root thee out of the land of the liuing.

6 The righteous also shall see this, and feare: and shall laugh him to scorne.

7 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.

8 As for mee, I am like a greene Oliue tree in the house of God: my trust is in the tender mercie of God for euer and euer.

9 I will alwayes giue thanks vnto thee for that thou hast done: and I will hope in thy name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

The foolish body hath said in his heart: There is no God.

1 Corrupt are they, & become abominable in their wickednes: there is none that doth good

2 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.

3 But they are all gone out of the way: they are altogether become abominable: there is also none that

Euening
prayer.

Monoth. The x. day.

that doeth good, no not one.

5 Are not they without vnderstanding that worke wickednes: eating vp my people as if they would eate bread: they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken the bones of them that besieged thee, thou hast put them to confusion, because God hath despised them

7 Oh that the saluation were giuen vnto Israel out of Sion: Oh that the Lord would deliuer his people out of captiuitie!

8 Then should Iacob reioyce: and Israel should be right glad.

. Deus in nomine. Psal. 54.

Salue mee, O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against mee: and tyrants, (which haue not God before their eyes) seeke after my soule.

4 Behold, God is my helper: the Lord is with them that vphold my soule.

5 He shall reward euill vnto mine enemies: destroy thou them in thy trueth.

6 An offering of a free heart will I giue thee, and praise thy Name (O Lord) because it is so comfortable.

7 For he hath deliuered mee out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

Hear my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto mee, and heare mee: how I mourne in my prayer, and am vexed.

3 The enemy cryeth so, and the vngodly cometh on so fast: for they are minded to doe mee some mis-

Moneth. The x. day.

mischiefe, so maliciously are they set against me.

4 My heart is disquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulness and trembling are come vpon mee: and an horrible dread hath ouerwhelmed me.

6 And I sayd, O that I had wings like a doue: for then would I flee away, and bee at rest.

7 Loe then would I get me away farre off: and remaine in the wilderness.

8 I would make hast to escape: because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and diuide them: for I haue spied vnrighteousnes, and strife in the City.

10 Day and night they goe about within the wals thereof: mischief also and sorrow are in the mids of it.

11 Wickednesse is therein: deceit and guile goe not out of their streets.

12 For it is not an open enemy that hath done mee this dishonour: for then I could haue borne it.

13 Neither was it mine aduersary that did magnifie himselfe against mee: for then peraduenture I would haue hid my selfe from him.

14 But it was euenthou my companion: my guide and mine owne familiar friend.

15 Wee tooke sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

17 As for mee, I will call vpon God: and the Lord shall saue mee.

18 In the euening and morning, and at noone day will I pray, and that instantly: and hee shall heare my voyce.

19 It is hee that hath deliuered my soule in peace

Moneth. The xj. day.

from the battell that was against mee: for there were many with me.

20 **P**ea, euen God that endureth for ever shall heare me, and bring them downe: for they will not turne nor feare God.

21 **H**e layd his hands vpon such as be at peace with him, and he brake his couenant.

22 **T**he words of his mouth were softer then butter, hauing warre in his heart: his words were smother then oyle, and yet be they very swords.

23 **I** cast thy burden vpon the Lord, & he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 **A**nd as for them: thou O God, shalt bring them into the pit of destruction.

25 **T**he blood-thirsty and deceitfull men shall not liue out halfe their dayes: neuerthelesse, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal. 56.

Morning.
prayer.

Mercifull vnto me, O God, for man goeth about to deuoure mee: hee is dayly fighting, and troubling me.

2 **M**yne enemies are dayly in hand to swallow mee vp: for they bee many that fight against me, O thou most Highest.

3 **N**euerthelesse, though I am some time afraid: yet pnt I my trust in thee.

4 **I** will praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 **T**hey dayly mistake my words: all that they imagine is to doe me euill.

6 **T**hey hold all together, and keep themselues close: and marke my steps, when they lay wait for my soule.

7 **S**hall they escape for their wickednes: thou, O God, in thy displeasure shalt cast them downe.

8 **T**hou

Moneth. The xj. day.

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whensoever I call vpon thee, then shall mine enemies bee put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lords word will I comfort me.

11 Yea, in God haue I put my trust: I will not bee afraid what man can doe vnto mee.

12 Vnto thee, O God, will I pay my bowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

Be mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge untill this tyrannie be ouerpast.

2 I wil call vnto the most hie God, euen vnto the God that shall performe the cause which I haue in hand.

3 He shall send from heauen: and saue me from the reproofe of him that would eate mee vp.

4 God shall send forth his mercie and trueth: my soule is among Lyons.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue laid a net for my feet, and pressed downe my soule: they haue digged a pit before mee, and are fallen into the mids of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

Moneth. The xj. day.

9 Awake by my glory, awake Lute and Harpe: I
my selfe will awake right early.

10 I will giue thanks vnto thee, O Lord, among the
people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto
the heauens: and thy trueth vnto the cloudes.

12 Set by thy selfe, O God, aboue the heauens:
and thy glory aboue all the earth.

Si vere vniue. Psal. 58.

ARe your mindes set vpon righteousnesse, O ye con-
gregation: and doe ye iudge the thing that is right,
O ye sonnes of men:

2 Yea, yee imagine mischief in your heart, vpon
the earth: your hands deale with wickednesse.

3 The vngodly are froward, euen from their mo-
thers wombe: as soone as they bee borne they goe a-
stray, and speake lies.

4 They are as venemous as the popson of a Ser-
pent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the char-
mer: charme hee neuer so wisely.

6 Breake their teeth, O God, in their mouthes,
smite the iaw bones of the Lions, O Lord: let them fall
away like water that runneth space, and when they
shoote their arrowes, let them be rooted out.

7 Let them consume away like a snail, and be like
the vntimely fruit of a woman: and let them not see
the Sunne.

8 Ozeuer your pots bee made hot with thornes:
so let indignation vere him, euen as a thing that is
rawe.

9 The righteous shall reioyce when hee seeth the
vengeance: hee shall wash his footsteps in the blood of
the vngodly.

10 So that a man shall say, verily there is a re-
ward

Moneth. The xj. day.

ward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Deliver mee from mine enemies, O God: Euening defend me from them that rise up against mee. prayer.

2 O deliver me from the wicked doers: and save me from the blood-thirsty men.

3 For loe, they lye waiting for my soule: the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to helpe mee, and behold.

5 Stand by, O Lord God of hosts, thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening: they grin like a dogge, and run about through the citie.

7 Behold, they speake with their mouth, and swords are in their lips: for who doth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth mee his goodnesse plenteously: and God shall let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sinne of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lyes.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God, that ruleth in Jacob, and vnto the ends of the world.

Moneth. The xj. day:

14 And in the evening they will returne: grise like a dogge, and will goe about the Citie.

15 They will runne heere and there for meate: and grudge if they be not satisfied.

16 As for mee, I will sing of thy power, and will praise thy mercie betimes in the morning: for thou hast beene my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou O God, art my refuge, and my mercifull God.

Deus repulisti nos, Psal. 60.

O God, thou hast cast vs out, and scattered vs abroad: thou hast also been displeased, O turne thee vnto vs againe.

2 Thou hast mooued the land and diuided it: heale the soze thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe mee with thy right hand and heare me.

6 God hath spoken in his holinesse, I wil refoyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Juda is my law-giuer.

8 Moab is my washpot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

9 Who will leade me into the strong citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou O God goe out with our hosts?

11 O bee thou our helpe in trouble: for vaine is the helpe of man.

12 Through God will wee doe great acts: for it is he that shall tread downe our enemies.

Exaudi

Moneth. The xij. day.

Exaudi Deus. Psal. 61.

Hear my crying, O God : glue eare vnto my prayer.

2 From the ends of the earth will I call vpon thee : when my heart is in heauinesse.

3 O set mee vp vpon the rocke that is higher then I : for thou hast beene my hope, and a strong tower for me against my enemye.

4 I will dwell in thy Tabernacle for ever : and my trust shall be vnder the couering of thy wings.

5 For thou, O Lord, hast heard my desires : and hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt grant the King a long life : that his yeeres may endure throughout all generations.

7 He shall dwell before God for ever : O prepare thy louing mercie and faithfulnessse that they may pre-
serue him.

8 So wil we alwayes sing praise vnto thy Name : that I may dayly performe my vowes.

Nonne Deo. Psal. 62.

My soule cruelly waiteth still vpon God : Morning
for of him cometh my saluation. prayer.

2 He verily is my strength and my sal-
uation: hee is my defence, so that I shall
not greatly fall.

3 How long wil ye imagine mischiefse against every
man: ye shall be flaine all the sort of you, yea as a totte-
ring wall shall ye be, and like a broken hedge.

4 Their device is onely how to put him out whom
God will exalt : their delight is in lyes. they glue good
words with their mouth, but curse with their heart.

5 Neuertheles, my soule wait thou still vpon God:
for my hope is in him.

6 He truly is my strength and my saluation: he is
my defence, so that I shall not fall.

Moneth. The xij day.

7 In God is my health and my glory : the rocke of my might, and in God is my trust.

8 I put your trust in him alway, (ye people :) powze out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it selfe.

10 I trust not in wrong and robbery, giue not your selues vnto vanity : if riches encrease, set not your heart vpon them.

11 God spake once and twice : I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus, Deus meus. Psal. 63.

O God, thou art my God : early will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee : in a barren and drie land, where no water is.

3 Thus haue I looked for thee in holinesse : that I might behold thy power and glory.

4 For thy louing kindnesse is better then the life it selfe : my lips shall praise thee.

5 As long as I liue will I magnifie thee on this manner : and lift vp my hands in thy Name.

6 My soule shall be satisfied, euen as it were with marrow and fatnesse : when my mouth praiseth thee with ioyfull lips.

7 Haue I not remembred thee in my bed : & thought vpon thee when I was waking ?

8 Because thou hast been my helper : therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee : thy right hand hath vpholden me.

10 These

Moneth. The xij. day.

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the King shall reioyce in God, all they also that sweare by him, shall be commended: for the mouth of them that speake lyes, shall be stopped.

Exaudi Deus. Psal 64.

HEare my voyce, O God, in my prayer: preserve my life from feare of the enemies.

2 Hide mee from the gathering together of the forward: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoote out their arrowes, euen bitter words.

4 That they may priuily shoote at him that is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischief: and commune among them selues how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keepe secret among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shall be wounded.

8 Pea their owne tongue shall make them fall: inso much that whoso seeth them, shall laugh them to scorne.

9 And all men that see it, shall say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Te decet hymnus. Psal. 65.

Non, O God, art prayesd in Sion: and vnto Euening thee shall the bow bee performed in Iherusalem. prayer.

2 Thou

Moneth. The xij day.

2 Thou that hearest the prayer : vnto thee shall all flesh come.

3 By misdeeds preuaile against mee : O bee thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chusest, and receivest vnto thee : he shall dwell in thy Court, and shall bee satisfied with the pleasures of thy house, even of thy holy Temple.

5 Thou shalt shew vs wonderfull things in thy righteousnesse, O God of our saluation: thou that art the hope of all the endes of the earth, and of them that remaine in the broad sea.

6 Which in his strength settest fast the mountaines : and is girded about with power.

7 Which stilleth the raging of the Sea : and the noyse of his waues, and the madnesse of his people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid of thy tokens : thou that makest the out-goings of the morning & euening to prayse thee.

9 Thou visitest the earth, and blessest it : thou makest it very plentious.

10 The river of God is full of water : thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleys thereof : thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crownest the yeere with thy goodnesse : and thy clouds drop fatnesse.

13 They shall drop vpon the dwellings of the wilderness: and the little hills shall reioyce on euery side.

14 The folds shall be full of sheepe : the valleys also shall stand so thicke with corne, that they shall laugh and sing.

Jubilate

Moneth. The xij. day.

Iubilate Deo. Psal. 66.

O Be ioyfull in God, all ye lands: sing praises vnto the honour of his Name, make his praise to bee glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnes of thy power shall thine enemies be found lyars vnto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 Come hither, and behold the workes of God: how wonderfull hee is in his doing toward the children of men.

5 He turned the Sea into dry land: so that they went through the water on foot, there did wee reioyce thereof.

6 Hee ruleth with his power for ever, his eyes behold the people; and such as will not beleene, shall not be able to exalt themselves.

7 O praise our God (ye people:) and make the voyce of his praise to be heard.

8 Which holdeth our soule in life: and suffereth not our feet to slip.

9 For thou, O God, hast proued vs: thou also hast tried vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and layedst trouble vpon our lyones,

11 Thou sufferedst men to ride ouer our heads: we went thorow fire and water, and thou broughtest vs out into a wealthy place.

12 I wil go into thy house with burnt offerings: and will pay thee my bowes which I promised with my lips, & spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rams: I will offer bullocks and goats.

14 Come hither and hearken all ye that feare God:
and

Moneth. The xij. day.

And I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I encline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praise be **GOD**, which hath not cast out my prayer: nor turned his mercie from me.

Deus misereatur. Psal. 67.

GOD be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may bee knowne vpon earth: thy sauing health among all Nations.

3 Let the people praise thee, **O GOD**: yea, let all the people praise thee.

4 **O** let the Nations reioyce and bee glad, for thou shalt iudge the folke righteously: and governe the nations vpon earth.

5 Let the people praise thee, **O GOD**: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, euen our owne God, shall giue vs his blessing.

7 God shall blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

Morning
prayer.



Let God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoake vanissheth, so shalt thou dye them away: and like as ware melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merry and ioyfull.

Moneth. The xiiij. day.

4 Sing vnto **G O D**, and sing prayles vnto his Name : magnifie him that rideth vpon the heauens, as it were vpon an horse, praise him in his Name, yea, and reioyce befoze him.

5 He is a father of the fatherlesse, and defendeth the cause of the widows: euen **G O D** in his holy habitation.

6 Hee is the **G O D** that maketh men to bee of one minde in an house. and bringeth the prisoners out of captiuitie : but letteth runnagates continue in scarcenelle.

7 **O G O D**, when thou wentest foorth befoze the people : when thou wentest thorow the wilderness.

8 The earth shooke, and the heauens dropped at the presence of **G O D** : euen as Sinai also was moued at the presence of **G O D**, which is the **G O D** of Israel.

9 Thou, **O G O D**, sentest a gracious raine vpon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for thou, **O G O D**, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word : great was the company of the Preachers.

12 Kings with their armies did flee and were discomfited : and they of the household diuided the spoile.

13 Though ye haue lien among the pots, yet shall ye bee as the wings of a doue : that is couered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they white as snow in Salmon.

15 As the hill of Basan, so is Gods hill : euen an hie hill, as the hill of Basan.

16 Why hop ye so, ye hie hills : this is Gods hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for euer.

17 The charrets of **G O D** are twenty thousand, euen thousands of Angels : and the Lord is among them

Moneth. The xiiij day.

them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiue captiue, and receiued gifts for men: yea, euen for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord dayly: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 Hee is our God, euen the God of whom cometh saluation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairie scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the Sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogges may be red through the same.

24 It is well scene, O God how thou goest: how thou my God and King goest in the Sanctuary.

25 The singers goe before, the minstrels follow after: in the midst are the damosels playing with tymbrels.

26 Giue thanks, O Israel, vnto God the Lord in the Congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the Princes of Juda their counsell: the Princes of Zabulon, and the Princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Hierusalem: so shall Kings bring presents vnto thee.

30 When the company of the speare-men, and multitude of the mightie are scattered abroad among the beasts of the people, so that they humbly bring pieces of siluer: and when hee hath scattered the people that delight in warre.

31 Then

Moneth. The xiiij. day.

31 Then shal the princes come out of Egypt: the Mo-
rians land shall soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth:
O sing praises vnto the Lord.

33 Which sitteth in the heauens ouer all from the
beginning: so, he doth send out his voyce, yea, and that
a mighty voyce.

34 Ascribe yee the power to God ouer Israel: his
worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places:
euen the God of Israel, he will giue strength and pow-
er vnto his people, blessed bee God.

Saluum me fac. Psal. 69.

SAue me, O God: for the waters are come Euening
prayer.
in, euen vnto my soule.

2 I sticke fast in the deep mire where no
ground is: I am come into deepe waters,
so that the floods run ouer mee.

3 I am weary of crying, my throat is dry: my
sight faileth me for wayting so long vpon my God.

4 They that hate me without a cause, are more then
the haire of my head: they that are mine enemies,
and would destroy me guiltlesse, are mighty.

5 I paid them the thing that I neuer tooke: God,
thou knowest my simplenesse, and my faults are not
hid from thee.

6 Let not them that trust in thee, O Lord God of
hosts, be ashamed for my cause: let not those that seeke
thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffered reproofe:
shame hath couered my face.

8 I am become a stranger vnto my brethren: euen
an aliant vnto my mothers childzen.

9 For the zeale of thy house hath euen eaten me: the
rebukes of them that rebuked thee, are fallen vpon me.

Moneth. The xiiij. day.

10 I wept and chastered my selfe with fasting : and that was turned to my reproofe.

11 I put on a sackcloth also : and they iested vpon me.

12 They that sit in the gate speake against mee : and the drunkards make songs vpon mee.

13 But Lord, I made my prayer vnto thee : in an acceptable time.

14 Heare me, O God, in the multitude of thy mercy : euen in the truth of thy saluation.

15 Take mee out of the myze, that I sinke not : oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water-flood drowne mee, neither let the deepe swallow mee vp : and let not the pit shut her mouth vpon me.

17 Heare mee, O Lord, for thy louing kindnesse is comfortable : turne thee vnto me, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble : oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it : oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame and my dishonour : mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauinesse : I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me

22 They gaue mee gall to eate : and when I was thirsty, they gaue me vineger to drinke.

23 Let their table be made a snare to take themselves withall : and let the things that should haue beene for their wealth, be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not : and euer bow downe their backs.

25 Powze out thine indignation vpon them : and let

Moneth. The xiiij. day.

let thy wrathfull displeasure take hold of them.

26 Let their habitation bee void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they take how they may vex them whom thou hast wounded.

28 Let them fall from one wickednesse to another : and not come into thy righteousness.

29 Let them be wiped out of the booke of the living : and not be written among the righteous.

30 As for me, when I am poore and in heavinesse : thy helpe, O God, shall lift me vp.

31 I will praise the Name of God with a Song : and magnifie it with thanksgiving.

32 This also shall please the Lord : better then a bullocke that hath hornes and hooves.

33 The humble shall consider this and bee glad : seeke ye after God, and your soule shall live.

34 For the Lord heareth the poore : and despiseth not his prisoners.

35 Let heaven and earth prayse him : the Sea and all that mooueth therein.

36 For God will saue Sion, and build the Cities of Iuda : that men may dwell there, and haue it in possession.

37 The posteritie also of his servants shall inherite it : and they that loue his Name, shall dwell therein.

Deus in adiutorium. Psal. 70.

Haste thee, O God, to deliuer mee : make haste to helpe me, O Lord.

2 Let them be ashamed and confounded that seeke after my soule : let them bee turned backward and put to confusion that wish me euill.

3 Let them for their reward bee soone brought to shame : that cry ouer me, There, there.

Moneth. The xiiij. day.

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11 I put on a sackcloth also: and they iested vpon me.

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23 Let their table be made a snare to take themselves withall : and let the things that should haue beene for their wealth, be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not : and euer bow downe their backs.

25 Powere out thine indignation vpon them : and let

Moneth. The xiiij. day.

let thy wrathfull displeasure take hold of them.

26 Let their habitation bee void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talke how they may bere them whom thou hast wounded.

28 Let them fall from one wickednesse to another : and not come into thy righteousnesse.

29 Let them be wiped out of the booke of the liuing : and not be written among the righteous.

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31 I will praise the Name of God with a Song : and magnifie it with thanksgiving.

32 This also shall please the Lord : better then a bullocke that hath hornes and hooves.

33 The humble shall consider this and bee glade : seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore : and despiseth not his prisoners.

35 Let heauen and earth prayse him : the Sea and all that mooueth therein.

36 For God will saue Sion, and build the Citie of Iuda : that men may dwell there, and haue it in possession.

37 The posteritie also of his seruants shall inherite it : and they that loue his Name, shall dwell therein.

Deus in adiutorium. Psal. 70.

Haste thee, O God, to deliuer mee : make haste to helpe me, O Lord.

2 Let them be ashamed and confounded that seeke after my soule : let them bee turned backward and put to confusion that wish me euill.

3 Let them for their reward bee soone brought to shame : that cry ouer me, There, there.

Moneth: The xiiij. day.

4 But let all those that seeke thee, bee ioyfull, and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be prayesed.

5 As for mee, I am poore and in misery: haste thee vnto me, O God.

6 Thou art my helper and my redeemer: O Lord, make no long tarrying.

In te Domine speravi. Psal. 71.

Morning
prayer.

In thee, O Lord, I haue put my trust, let mee neuer be put to confusion: but rid me, and deliuer mee in thy righteousnesse, incline thine eare vnto me, and saue me.

2 Be thou my strong hold, wherewith I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the wicked: out of the handes of the vnrightheous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I bene holden by ever since I was borne: thou art hee that tooke mee out of my mothers wombe, my prayse shall be alway of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 Let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against mee, and they that lay waite for my soule: take their counsell together, saying: God hath forsaken him; persecute him and take him, for there is none to deliuer him.

10 Goe not farre from mee, O God: my God, haste thee to helpe mee.

11 Let

Moneth. Thexiiij. day.

11 Let them bee confounded and perishe that are against my soule : let them bee couered with shame and dishonour, that seeke to doe me euill.

12 As for mee, I will patiently abide alway : and will prayse thee more and more.

13 My mouth shall dayly spake of thy righteousness and saluation : for I know no end thereof.

14 I will goe forth in the strenght of the Lord God : and will make mention of thy righteousness onely.

15 Thou, O God, hast taught mee from my youth vp vntill now : therefore will I tell of thy wonderous workes.

16 For sake me not, O God, in mine old age, when I am gray headed : vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done, O God, who is like vnto thee ?

18 O what great troubles and aduersities hast thou shewed mee : and yet diddest thou turne and refresh me : yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought mee to great honour : and comforted me on euery side.

20 Therefore will I praise thee and thy faithfulness, (O God) playing vpon an instrument of musick : vnto thee will I sing vpon the Harpe, O thou holy : One of Israel.

21 My lips will bee saine when I sing vnto thee : and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousness all the day long : for they are confounded, and brought vnto shame, that seeke to doe me euill.

Moneth. The xliij. day.

Deus iudicium. Psal. 72.

Give the King thy Judgements, (O God:) and thy
righteousnesse vnto the Kings sonne.

2 Then shall hee iudge the people according vnto
right: and defend the poore.

3 The mountaines also shall bring peace: and the
little hilles righteousnesse vnto the people.

4 He shall keepe the simple folke by their right: defend
the children of the poore, and punish the wrong doer.

5 They shall feare thee as long as the Sunne and
Moone endureth: from one generation to another.

6 He shall come downe like the raine into a fleece of
wooll: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and
abundance of peace, so long as the Moone endureth.

8 His dominion shall bee also from the one Sea to
the other: and from the flood vnto the worlds end.

9 They that dwell in the wilderness shall kneele
before him: his enemies shall lick the dust.

10 The kings of Tharsis & of the Isles shall giue pre-
sents: the kings of Arabia and Saba shall bring gifts.

11 All things shall fall downe before him: all Nati-
ons shall doe him seruice.

12 For hee shall deliuer the poore when he cryeth:
the needy also and him that hath no helper.

13 He shall be favourable to the simple and needy:
and shall preserve the soules of the poore.

14 Hee shall deliuer their soules from falshood and
wrong: and deare shall their blood be in his sight.

15 Hee shall liue, and vnto him shall bee giuen of the
gold of Arabia: prayer shall bee made euer vnto him,
and daily shall he be prayesd.

16 There shall be an heape of corne in the earth, high
vpon the hills: his fruit shall shake like Libanus, and
shall be greene in the citie like grasse vpon the earth.

Moneth. The xiiij day.

17 His Name shall endure for ever, his Name shall remaine vnder the Sunne among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which onely doeth wondrous things.

19 And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty, Amen, Amen.

Quam bonus Israel. Psal. 73.

Blessedly God is louing vnto Israel: euen Euening
prayer.
vnto such as are of a cleane heart.

2 Neuerthelesse, my feet were almost gone: my treadings had wel-nigh slippt.

3 And why? I was grieved at the wicked: I doe also see the vngodly in such prosperitie.

4 For they are in no perill of death: but are lusty and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they bee so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatnesse: and they doe euen what they list.

8 They corrupt other, and speake of wicked blasphemie: their talking is against the most Highest.

9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and there-
out take they no small advantage.

11 Thus say they, how should God perceiue it: is there knowledge in the most Highest?

12 Loe, these are the vngodly, these prosper in the world, and these haue riches in possession: and I sayd, Then haue I cleansed my heart in vaine, and washed mine

mine hands in innocency.

13 All the day long haue I beene punished: and chastened euery morning.

14 Yea, and I had almost sayd euen as they: but loe, then I should haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Untill I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely, how thou doest set them in slippery places: and castest them downe and destroyest them.

18 O how suddenly doe they consume, perish, and come to a fearefull end!

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the Citie.

20 Thus my heart was grieved: and it went euenthrough my reines.

21 So foolish was I and ignozant: euen as it were a beast before thee.

22 Neuerthelesse, I am alway by thee: for thou hast holden mee by my right hand.

23 Thou shalt guide mee with thy counsell: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold mee fast by God, to put my trust in the Lord God: and to speake of all thy workes in the gates of the daughter of Sion.

Moneth. The xiiij. day.

Vt quid Deus? Psal. 74.

O God, wherfore art thou absent from vs so long : why is thy wrath so hote against the sheepe of thy pasture :

2 **O** thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.

3 **Thinke** vpon the tribe of thine inheritance : and mount Sion wherein thou hast dwelt.

4 **Lift** vp thy feet, that thou mayest vtterly destroy euery enemy: which hath done euil in thy Sanctuary.

5 **Thine** aduersaries roare in the mids of thy Congregations : and set vp their banners for tokens.

6 **He** that hewed timber afore out of the thicke trees: was knowne to bring it to an excellent worke.

7 **But** now they breake downe all the carued worke thereof: with axes and hammers.

8 **They** haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 **Yea,** they sayd in their hearts, Let vs make haucke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 **We** see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

11 **(O God)** how long shall the aduersary doe this dishonour: how long shall the enemy blaspheme thy Name, for euer?

12 **Why** with drawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemy?

13 **For** God is my king of old: the helpe that is done vpon earth, he doth it himselte.

14 **Thou** diddest diuide the sea through thy power: thou brakest the heads of the dragons in the waters.

Moneth. The xv. day.

15 Thou smotest the heads of Leviathan in pieces : and gauest him to be meat for the people in the wilderness.

16 Thou broughtest out fountaines and waters out of the hard rocks : thou dyedst by mightie waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth : thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 Deliuere not the soule of thy Turtle Dove vnto the multitude of the enemies : and forget not the Congregation of the poore for ever.

21 Looke vpon the Couenant : for all the earth is full of darkenesse, and cruell habitations.

22 Oh let not the simple goe away asbamed : but let the poore and needie giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause : remember how the foolish man blasphemeth thee dayly.

24 Forget not the voyce of thine enemies : the presumption of them that hate thee, increaseth euery moze and moze.

Confitebimur tibi. Psal. 75.

Morning
prayer.



Vnto thee, O God, doe we giue thanks : yea, vnto thee doe we giue thanks.

2 Thy Name also is so high : and that doe thy wonderous works declare.

3 When I receiue the Congregation : I shall iudge according vnto right.

4 The earth is weake, and all the inhabitants thereof : I beare by the pillars of it.

5 I sayd vnto the fooles, Deale not so madly : and to the vngodly, Set not by your horne.

6 Set.

Moneth. The xv. day.

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East nor from the west: nor yet from the South.

8 And why? God is the Judge: hee putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, & he powreth out of the same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But I will talke of the God of Jacob: and praise him for euer.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notus in Iudza. Psal 76.

In Iurie is G O D known: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bowe: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proud are robbed, they haue slept their sleepe: and all the men whose hands are mightie haue found nothing.

6 At thy rebuke, O God of Jacob: both the charet and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou didst cause thy Iudgement to be heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenesse of man shall turne to thy praise: and

Moneth. The xv. day.

and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all ye that be round about him : bring presents vnto him that ought to be feared.

12 Hee shall refraine the spirit of Princes : and is wonderfull among the Kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will cry vnto God with my voyce : euen vnto God will I cry with my voyce, & he shall hearken vnto mee.

2 In the time of my trouble I sought the Lord : my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse I will thinke vpon God : when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking : I am so feeble that I cannot speake.

5 I haue considered the dayes of old : and the yeeres that are past.

6 I call to remembrance my song : and in the night I commune with mine owne heart, and search out my spirits.

7 Will the Lord absent himselfe for ever : and will he be no more entreated ?

8 Is his mercie cleane gone for ever : and is his promise come vtterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will he shut vp his louing kindnesse in displeasure ?

10 And I said, it is mine own infirmities : but I will remember the yeeres of the right hand of the most highest.

11 I will remember the workes of the Lord : and call to minde the wonders of old time.

12 I will thinke also of all thy workes : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God ?

14 Thou

Moneth. The xv. day.

14 Thou art the God that doest wonders : and hast declared thy power among the people,

15 Thou hast mightily deliuered thy people : euen the sonnes of Jacob and Joseph.

16 The waters saw thee O G O D, the waters saw thee, and were afraide : the depths also were troubled.

17 The cloudes poured out water, the ayre thundred : and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about : the lightnings shone vpon the ground, the earth was mooued, and shooke withall.

19 Thy way is in the Sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheepe : by the hand of Moses and Aaron.

Attendite popule. Psal. 78.



Hearken my Law, O my people : incline your eares vnto the words of my mouth,

Euening
prayer.

2 I will open my mouth in a parable :

I will declare hard sentences of old.

3 Which we haue heard and known :

and such as our fathers haue told vs.

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderfull workes that he hath done.

5 He made a couenant with Jacob, and gaue Israella Law : which he commanded our forefathers to teach their children.

6 That their posteritie might know it : and the children which were yet vnborne.

7 To the intent that when they came vp : they might shew their children the same.

8 That they might put their trust in God : and not

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not to forget the workes of God, but to keepe his Commandements.

9 And not to bee as their forefathers, a faithlesse and stubborne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed and carrying bowes, turned themselues backe in the day of battell.

11 They kept not the Covenant of God: and would not walke in his Law.

12 But forgate what he had done: and the wonderfull worke that he had shewed for them.

13 Marvellous things did hee in the sight of our forefathers in the land of Egypt: euen in the felde of Zoan.

14 He diuided the Sea, and let them goe thoro'w: he made the waters to stand on an heape.

15 In the day time also hee led them with a cloud: and all the night through with a light of fire.

16 He claue the hard rockes in the wilderness: and gaue them drinke thereof, as it had beene out of the great depth.

17 He brought waters out of the stony rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meate for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 Hee smote the stony rocke indeed, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, hee was wroth: so the

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the fire was kindled in Jacob, and there came by heavy displeasure against Israel.

23 Because they beleueed not in God: and put not their trust in his helpe.

24 So hee commanded the clouds aboue: and opened the doozes of heauen.

25 Hee rained downe Manna also vpon them for to eate: and gaue them foode from heauen.

26 So man did eate Angels foode: for he sent them meate enough.

27 He caused the East wind to blow vnder heauen: and through his power he brought in the South west winde.

28 He rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for he gaue them their owne desire: they were not disappointed of their lust.

31 But while the meate was yet in their mouthes, the heavy wrath of God came vpon them, and slew the wealthiest of them: yea, and smote downe the chosē men that were in Israel.

32 But for all this they sinned yet more: and beleueed not his wonderous workes.

33 Therefore their dayes did he consume in vanity: and their yeeres in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred, that God was their strength: and that the high God was their redeemer.

36 Neuerthelesse, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: nei-
ther

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ther continued they steadfast in his Covenant.

38 But hee was so mercifull that hee forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned hee his wrath away: and would not suffer his whole displeasure to arise.

40 For hee considered that they were but flesh: and that they were even a winde that passeth away, and commeth not againe.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned backe and tempted God: and mocked the holy one in Israel.

43 They thought not of his hand: and of the day when he delivred them from the hand of the enemy.

44 Now hee had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 Hee turned their waters into blood: so that they might not drinke of the rivers.

46 He sent lice among them, and devoured them by: and frogs to destroy them.

47 Hee gaue their fruite unto the Caterpillar: and their labour unto the Grasshopper.

48 He destroyed their Vines with hazzelstones: and their mulberry trees with the frost.

49 He smote their Cattell also with hazzelstons: and their flocks with hote thunderbolts.

50 Hee cast vpon them the furiousnes of his wrath: anger, displeasure, and trouble: and sent euill angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them forth
like

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like sheep: and caried them in the wilderness like a flock.

54 He brought them out safely that they should not feare: and ouerwhelmed their enemies with the Sea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine which he purchased with his right hand.

56 Hee cast out the heathen also before them: caused their land to bee diuided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most High God: and kept not his testimonies.

58 But turned their backs, and fell a way like their forefathers: starting asde like a broken hewe.

59 For they grieved him with their hill altars: and provoked him to displeasure with their Images.

60 When God heard this he was wroth: and tooke sore displeasure at Israel.

61 So that hee forooke the Tabernacle in Silo: euen the tent that he had pitched among them.

62 Hee deliuered their power into captivity: and their beauty into the enemies hand.

63 Hee gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidenes were not giuen to marriage.

65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a grant refreshed with wine.

67 Hee smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 Hee refused the tabernacle of Ioseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Iuda: euen the hill of Sion, which he loued.

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70 And there he builded his Temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and tooke him away from the sheepfolds.

72 As he was following the Goats great with yong ones, he tooke him that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning
prayer.

O God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Jerusalem an heape of stones.

2 The dead bodies of thy servants haue they giuen to be meate vnto the foules of the ayre: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scoone and derision vnto them that are round about vs.

5 Lord, how long wilt thou bee angry: shall thy iealousie burne like fire for ever?

6 Powze out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Jacob: and layd waste his dwelling place,

8 O remember not our old sinnes, but haue mercy vpon vs, and that soone: for wee are come to great misery.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Where

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10 Wherefore doe the Heathen say: Where is now their God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatnesse of thy power preserve thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them, O Lord, seven fold into their bosome.

14 So we that be thy people, & sheep of thy pasture, shall giue thee thanks for euer: and will alway be shewing forth thy prayse from generation to generation.

Qui regis Israel. Psal. 80.

HEARE, O thou Shepheard of Israel, thou that leadeest Ioseph like a sheepe: shew thy selfe also, thou that sittest vpon the Cherubims.

2 Before Ephraim, Benjamin, and Manasses: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou bee angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and givest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hostes: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a Vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken roote, it filled the land.

10 The hills were couered with the shadow of it: and the boughs thereof were like the goodly Cedar trees.

Do

11 She

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11 She stretched out her branches vnto the Sea :
and her boughs vnto the River.

12 Why hast thou then broken downe her hedge :
that all they that goe by, plucke off her grapes.

13 The wilde Boze out of the wood doeth roote it
by : and the wilde beasts of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke
downe from heauen : behold, and visit this Vine.

15 And the place of the vineyard that thy right
hand hath planted : and the branch that thou madst
so strong for thy selfe.

16 It is burnt with fire, and cut downe : and they
shall perishe at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand :
and vpon the sonne of man, whom thou madest so
strong for thine owne selfe.

18 And so will not we goe backe from thee : O let vs
liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes : shew
the light of thy countenance, and we shalbe whole.

Exultate Deo. Psal. 81.

Sing wee merrily vnto God our strength : make a
cheerefull noyse vnto the God of Jacob.

2 Take the Psalme, bring hither the Tabret : the
merry Harpe, with the Lute.

3 Blow vp the Trumpet in the new Moone : euen
in the time appoynted, and vpon our solempne feast day.

4 For this was made a Statute for Israel : and a
Law of the God of Jacob.

5 This hee ordayned in Ioseph for a Testimony :
when he came out of the land of Egypt, and had heard
a strange language.

6 He eased his shoulder from the burthen : and his
hands were deliuered from making the pots.

7 Thou calledst vpon mee in troubles, and I deli-
uered

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uered thee : and heard thee , what time as the storme fell vpon thee.

8 I proued thee also : at the waters of strife.

9 Heare O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god bee in thee : neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce : and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imagination.

14 O that my people would haue hearkened vnto me : for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies : and turned my hand against their aduersaries.

16 The haters of the Lord should haue bene found lyars : but their time should haue endured for euer.

17 Hee should haue fedde them also with the finest wheate flowre : and with hony out of the stony rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

God standeth in the congregation of princes : Euening prayer,
he is a Judge among gods.

2 How long will yee giue wrong iudgement : and accept the persons of the vngodly ?

3 Defend the poore and fatherlesse : see that such as be in neede and necessity haue right.

4 Deliuere the out-cast and poore : saue them from the hand of the vngodly.

5 They will not bee learned nor vnderstand, but walke on still in darkenesse : all the foundations of the earth bee out of course,

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6 I haue sayd, Ye are gods : and ye all are children of the most highest.

7 But ye shall dye like men : and fall like one of the princes.

8 Arise, O God, and iudge thou the earth : for thou shalt take all heathen to thine inheritance.

Deus, quis similis? Psal 83.

Hold not thy tongue, O God, keepe not still silence :
refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring : and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people : and taken counsell against thy secret ones.

4 They haue sayd, Come, and let vs roote them out, that they bee no more a people : and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent : and are confederate against thee.

6 The Tabernacles of the Edomites and the Ismaelites : the Moabites, and Hagarenes.

7 Gebal, and Ammon, and Amalech : the Philistines, with them that dwell at Tyre.

8 Assur also is ioynd vnto them : and haue holpen the children of Lot.

9 But doe thou to them as vnto the Midianites : vnto Sisera, and vnto Jabin, at the brooke of Kison.

10 Which perished at Endor : and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb : yea, make all their Princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues : the houses of God in possession.

13 O my God, make them like vnto a wheele : and as the stubble before the winde.

14 Like

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14 Like as the fire that burneth by the wood : and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest : and make them afraid with thy storme.

16 Make their faces ashamed, O Lord : that they may seeke thy Name.

17 Let them be confounded and vexed euer more and more : let them be put to shame and perish.

18 And they shall know that thou (whose Name is Jehouah) art onely the most highest ouer all the earth.

Quam dilecta? Psal. 84.

O How amiable are thy dwellings : thou Lord of hostes.

2 My soule hath a desire and longing to enter into the Courts of the Lord : my heart and my flesh reioyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: euen thy Altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thy house : they will be alwayes praying thee.

5 Blessed is the man whose praise is in thee : in whose heart are thy wayes.

6 Which going thorow the vale of misery, ble it for a well: and the pooles are filled with water.

7 They will goe from strength to strength : and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hostes, heare my prayer : hearken O God of Jacob.

9 Behold, O God, our defender : and looke vpon the face of thine Anointed.

10 For one day in thy Courts: is better then a thousand.

11 I had rather bee a doore-keeper in the House of my

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my God : then to dwell in the tents of brigodlinesse.

12 For the Lord God is a light and defence : the Lord will giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

13 O Lord God of hostes : blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

Lord thou art become gracious vnto thy land : thou hast turned away the captiuitie of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their finnes.

3 Thou hast taken away all thy displeasure : and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Saviour : and let thine anger cease from vs.

5 Wilt thou bee displeased at vs for ever : and wilt thou stretch out thy wrath from one generation to another ?

6 Wilt thou not turne againe, and quicken vs : that thy people may reioyce in thee ?

7 Shew vs thy mercy, O Lord : and grant vs thy saluation.

8 I will hearken what the Lord God will say concerning me : for he shall speake peace vnto his people, and to his Saints, that they turne not againe.

9 For his saluation is nigh them that feare him : that glory may dwell in our land.

10 Mercie and trueth are met together : righteousness and peace haue kissed each other.

11 Trueth shall flourish out of the earth : and righteousness hath looked downe from heauen.

12 Yea, the Lord shall shew his louing kindnesse : and our land shall giue her increase.

13 Righteousnesse shall goe before him : and he shall direct his going in the way.

Inclina

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Inclina Domine. Psal. 86.

Morning
prayer.



Bow downe thine eare, O Lord; and

heare me: for I am poore and in miserie.
2 Preserue thou my soule, for I am
holy: my God, saue thy seruant that put-
teth his trust in thee.

3 Be mercifull vnto mee, O Lord: for I will call
dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O
Lord) doe I lift vp my soule.

5 For thou Lord art good and gracious: and of
greate mercie vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the
voyce of mine humble desires.

7 In the time of my trouble I will call vpon thee:
for thou hearest mee.

8 Among the gods there is none like vnto thee, (O
Lord:) there is not one that can doe as thou doest.

9 All nations whom thou hast made, shall come
and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and dost wonderful things:
thou art God alone.

11 Teach me thy way, O Lord, and I will walke
in thy trueth: O knit my heart vnto thee, that I may
feare thy Name.

12 I will thanke thee, O Lord my God, with all my
heart: and will praise thy Name for euermore.

13 For great is thy mercie toward mee: and thou
hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against mee: and the
congregations of naughtie men haue sought after my
soule, and haue not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and
mercy: long suffering, plenteous in goodnes and truth.

16 O turne thee then vnto mee, and haue mercie

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bpon me: giue thy strength vnto thy seruant, and helpe
the sonne of thy handmaid.

17 Shew some good token bpon mee for good, that
they which hate me may see it, and be ashamed: because
thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

Her foundations are vpon the holy hills: the Lord
loueth the gates of Sion, more then all the dwell-
lings of Jacob.

2 Very excellent things are spoken of thee: thou Cit-
tie of God.

3 I will thinke bpon Rahab and Babylon: with
them that know me.

4 Behold yee the Philistines also: and they of Tyre,
with the Mozians, loe, there was he borne.

5 And of Sion it shall bee reported, that hee was
borne in her: and the most High shall establish her.

6 The Lord shall rehearse it when he writeth vp the
people: that he was borne there.

7 The Singers also and Trumpetters shall he re-
hearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day and
night before thee: O let my prayer enter into thy
presence, incline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draw-
eth nigh vnto hell.

3 I am counted as one of them that goe downe into
the pit: and I haue bene even as a man that hath
no strength.

4 Free among the dead, like vnto them that bee
wounded and lie in the graue: which be out of remem-
brance, and are cut away from thy hand.

5 Thou hast layd me in the lowest pit: in a place of
darkenesse, and in the deepe.

6 Thine

Moneth. The xvij. day.

6 Thine indignation lyeth hard vpon me: and thou hast bered me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison that I cannot get forth.

9 My sight faileth for very trouble: Lord, I haue called dayly vpon thee, I haue stretched out mine hands vnto thee.

10 Dost thou shew wonders among the dead: or shall the dead rise vp againe, and praise thee?

11 Shall thy louing kindnesse bee shewed in the graue: or thy faithfulness in destruction?

12 Shall thy wonderous works be knowne in the darke: and thy righteousness in the Land where all things are forgotten?

13 Vnto thee haue I cryed, O Lord: and early shall my prayer come before thee.

14 Lord why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in miserie, and like vnto him that is at the point to die: (euen from my youth vp) thy terrors haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer mee: and the feare of thee hath vndone me.

17 They came round about me daily like water: and compassed me together on euery side.

18 My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.



My tongue shall be alway of the loving kindnesse of the Lord: with my mouth will I euer be shewing thy truth, from one generation to another.

For I haue said, mercy shall be set vp for euer: thy truth shalt thou establish in the heavens.

Evening
prayer.

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3. I haue made a Couenant with my chosen: I haue
sworne vnto Dauid my seruant,

4. Thy seed will I establish for euer: and set by thy
throne from one generation to another.

5. O Lord the very heauens shall praise thy won-
derous workes: and thy trueth in the Congregation
of the Saints.

6. For who is he among the clouds: that shall bee
compared vnto the Lord?

7. And what is hee among the gods: that shall bee
like vnto the Lord?

8. GOD is very greatly to be feared in the Counsell
of the Saints: and to be had in reuerence of all them
that are about him.

9. O Lord God of hostes who is like vnto thee: thy
trueth (most mighty Lord) is on euery side.

10. Thou rulest the raging of the Sea: thou stillest
the wanes thereof when they arise.

11. Thou hast subdued Egypt, and destroyed it: thou
hast scattered thine enemies abroad with thy mighty
arme.

12. The heauens are thine, the earth also is thine:
thou hast laid the foundation of the round world, and
all that therein is.

13. Thou hast made the North and the South:
Cabor and Hermon shall reioyce in thy Name.

14. Thou hast a mightie arme: strong is thy hand,
and high is thy right hand.

15. Righteousnesse and equitie is the habitation of
thy seat: mercy and trueth shall goe before thy face.

16. Blessed is the people, O Lord, that can reioyce in
thee: they shall walke in the light of thy countenance.

17. Their delight shall be dayly in thy Name: and in
thy righteousness shall they make their boast.

18. For thou art the glory of their strength: and in
thy

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thy louing kindnesse thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometime in visions vnto thy Saints, and saydest: I haue laide help vpon one that is mighty, I haue exalted one chosen out of the people.

21 I haue found David my seruant: with my holy oyle haue I anointed him.

22 My hand shall hold him fast: and my arme shall strengthen him.

23 The enemye that not be able to doe him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face: and plague them that hate him.

25 My trueth also and my mercy shall be with him: and in my Name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my strong saluation.

28 And I will make him my first borne: higher then the Kings of the earth.

29 My mercie will I keepe for him for euermore: and my Couenant shall stand fast with him.

30 His seede also will I make to endure for euer: and his throne as the daies of heauen.

31 But if his children forsake my Law: and walke not in my iudgements:

32 If they breake my Statutes, and keepe not my Commandements: I will visite their offences with the rod, and their sinne with scourges.

33 Neuerthelesse, my louing kindnesse will I not utterly take from him: nor suffer my truth to faile.

34 My couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once

by

Moneth. The xvij. day.

by my holinesse, that I will not fatter Dauid.

35 His seede shall endure for euer: and his seate is like as the Sunne before me.

36 Hee shall stand fast for evermore as the Moone: and as the faithfull witnesse in heauen.

37 But thou hast abhorred and forsaken thine anoynted: and art displeased at him.

38 Thou hast broken the covenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holds.

40 All they that goe by, spose him: and he is become a rebuke to his neighbours.

41 Thou hast set by the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sword: and gined him not victorie in the battell.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortned: and covered him with dishonour.

45 Lord, how long wilt thou hide thy selfe for euer: and shall thy wrath burne like fire?

46 I remember how short my time is: wherefore hast thou made all men, for nought?

47 What man is he that liueth, & shall not see death: and shall he deliuer his soule from the hand of hell?

48 Lord, where are thy old louing kindnesse: which thou swarest vnto Dauid in thy trueth?

49 Remember Lord, the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee: and slandered the footsteps of thine anoynted: praised be the Lord for evermore. Amen. Amen.

Domine

Moneth. The xviij. day.

Domine, refugium. Psal. 90.

Morning
prayer.



Did, thou hast beene our refuge: from one generation to another.

2 Before the mountaines were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeeres in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soone as thou scatterest them, they are even as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene, and groweth vp: but in the evening it is cut downe, dzyed vp, and withered.

7 For wee consume away in thy displeasure: and are afraide at thy wrathfull indignation.

8 Thou hast set our misdeedes before thee: and our secret sinnes in the sight of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeeres and ten, and though men bee so strong that they come to fourscore yeeres: yet is their strength then but labour and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wisdom.

13 Turne thee againe, (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe, now after the time that thou

Moneth. The xviij. day.

thou hast plagued vs: and for the yeeres wherein wee
haue suffered aduersitie.

16 Shew thy seruants thy worke: and their chil-
dren thy glory.

17 And the glorious Maiestie of the Lord our God
bee vpon vs: prosper thou the worke of our hands vpon
vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

Who so dwelleth vnder the defence of the most
High: shall abide vnder the shadow of the Al-
mighty.

2 I will say vnto the Lord, Thou art my hope and
my strong hold: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the
Hunter: and from the noysome pestilence.

4 Hee shall defend thee vnder his wings, and thou
shalt bee safe vnder his feathers: his faithfulness and
trueth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night:
nor for the arrow that flyeth by day.

6 For the pestilence that walketh in darknesse:
nor for the sicknesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, and ten thousand
at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see
the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine
house of defence very high.

10 There shall no euill happen vnto thee: neither
shall any plague come nigh thy dwelling.

11 For hee shall giue his Angels charge ouer thee:
to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou
hurt not thy foote against a stone.

13 Thou shalt go vpon the Lyon and Adder: the yong
Lyon

Moneth. The xviij. day.

Upon and the Dragon shalt thou tread vnder thy feet.

14. Because hee hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because he hath known my Name.

15. Hee shall call vpon mee, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16. With long life will I satiffie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

It is a good thing to giue thanks vnto the Lord: and to sing praises vnto thy Name, O most Highest.

2. To tell of thy louing kindnesse early in the morning: and of thy trueth in the night season.

3. Vpon an instrument of ten strings, and vpon the Lute: vpon a ludd instrument, and vpon the Harpe.

4. For thou Lord hast made mee glad through thy workes: and I will reioyce in giuing prayse for the operations of thy hands.

5. O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6. An vnwise man doeth not well consider this: and a foole doeth not vnderstand it.

7. When the vngodly are Greene as the grasse, and when all the workers of wickednesse doe flourish: then shall they be destroyed for ever, but thou Lord art the most Highest for evermore.

8. For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shall be destroyed.

9. But my horne shall bee exalted like the horne of an Unicorne: for I am anointed with fresh oyle.

10. Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that arise vp against me.

11. The

Moneth. The xviii. day.

11 The righteous shall flourish like a Palme tree :
and shall spread abroad like a Cedar in Libanus.

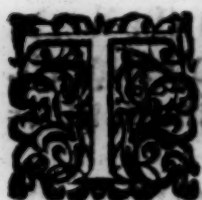
12 Such as be planted in the house of the Lord: shall
flourish in the Courts (of the house) of our God.

13 They also shall bring forth more fruit in their
age: and shall be fat and well liking.

14 That they may shew how true the Lord my
strength is: and that there is no vnrightheousnesse in
him.

Dominus regnauit. Psal. 93.

Euening
prayer.



He Lord is King, and hath put on glorious
apparel: the Lord hath put on his apparell,
and girded him selfe with strength.

2 He hath made the round world so sure:
that it cannot bee mooued.

3 Euer since the world began, hath thy seate beene
prepared: thou art from euertlasting.

4 The floods are risen (O Lord) the floods haue
lift vp their voyce: the floods lift vp their waues.

5 The waues of the Sea are mighty, and rage
horribly: but yet the Lord that dwelleth on high, is
mightier.

6 Thy testimonies, O Lord, are very sure: holinesse
becommeth thine house for euer.

Deus ultionum. Psal. 94.

O Lord God to whom vengeance belongeth: thou
God to whom vengeance belongeth, shew thy selfe.

2 Arise thou Judge of the world: and reward the
proud after their deserving.

3 Lord, how long shall the vngodly: how long shall
the vngodly triumph?

4 How long shall all wicked doers speake so dis-
dainefully: and make such proud boasting?

5 They smite downe thy people, O Lord: and
trouble thine heritage.

6 They

Moneth. The xvij. day.

6 They murder the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Curs, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heede yee vnwise among the people: O ye fooles, when will ye vnderstand?

9 Hee that planted the eare, shall he not heare: or he that made the eye, shall he not see?

10 O he that nutureth the heathen: it is hee that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chastenest, (O Lord:) and teachest him in thy Law.

13 That thou mayest giue him patience in time of aduersity: vntill the pit be digged vp for the vngodly.

14 For the Lord will not faile his people: neither will he forsake his inheritance.

15 Vntill righteousnesse turne againe vnto iudgement: all such as be true in heart shall follow it.

16 Who will rise vp with mee against the wicked: or who will take my part against the euill doers?

17 If the Lord had not helped me: it had not failed but my soule had beene put to silence.

18 But when I said, My foote hath slipped: thy mercy (O Lord) held me vp.

19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the scoole of wickednesse: which imagineth mischief as a law?

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickednesse, and

de

destroy

Moneth. The xix. day.

destroy them in their owne malice: yea, the Lord our
God shall destroy them.

Morning
prayer.



Venite, exultemus. Psal 95.

Come, let vs sing vnto the Lord: let vs heartily
reioyce in the strength of our saluation.

2 Let vs come before his presence with
thankesgiuing: and shew our selues glad in
him with psalmes.

3 For the Lord is a great God: and a great King
aboue all gods.

4 In his hands are all the corners of the earth: and
the strength of the hills is his also.

5 The Sea is his, and hee made it: and his hands
prepared the dry land.

6 O come, let vs worship, and fall downe: and
kneele before the Lord our Maker.

7 For he is the Lord our God: and we are the peo-
ple of his pasture, and the sheepe of his hands.

8 To day if pee will heare his voyce, harden not
your hearts: as in the prouocation, and as in the day
of temptation in the wilderness.

9 When your fathers tempted me: proued me, and
saw my workes.

10 Forty yeeres long was I grieved with this ge-
neration, and said: It is a people that doe erre in their
hearts, for they haue not knowne my wayes.

11 Vnto whom I sware in my wrath: that they
should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new song: sing vnto the
Lord all the whole earth.

2 Sing vnto the Lord, and praise his Name: bee
telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his
wonders vnto all people,

4 For

Moneth. The xix. day.

4 For the Lord is great, and cannot worthily be
prayed: he is more to be feared then all gods.

5 As for all the gods of the Heathen, they be but
Idoles: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and
honour are in his Sanctuary.

7 Ascribe vnto the Lord, (O ye kinreds of the peo-
ple:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his
Name: bring presents, and come into his Courts.

9 O worship the Lord in the beauty of holinesse:
let the whole earth stand in awe of him.

10 Tell it out among the Heathen, that the Lord
is King: and that it is he which hath made the round
world so fast, that it cannot be mooued, and how that
he shall iudge the people righteously.

11 Let the heavens reioyce, and let the earth be
glad: let the Sea make a noyse, and all that therein is.

12 Let the field be ioyfull, and all that is in it: then
shall all the trees of the wood reioyce before the Lord.

13 For hee commeth, for he commeth to iudge the
earth: and with righteousness to iudge the world, and
the people with his trueth.

Dominus regnauit. Psal. 97.

The Lord is King, the earth may be glad thereof:
yea, the multitude of the Isles may be glad thereof.

2 Cloudes and darknesse are round about him:
Righteousnesse and Iudgement are the habitation of
his Seate.

3 There shall goe a fire before him: and burne by
his enemies on every side.

4 His lightnings gaue shine vnto the world: the
earth saw it and was afraid.

5 The hills melted like waxe at the presence of the
Lord: at the presence of the Lord of the whole earth.

Moneth. The xix. day.

6 The heauens haue declared his righteousnesse :
and all the people haue seene his glory.

7 Confounded bee all they that worship carued Images , and that delight in baine gods : worship him
all ye gods.

8 Sion heard of it, and reioyced : and the daughters of Iuda were glad , because of thy Judgements,
O Lord.

9 For thou Lord art higher then all that are in the
earth : thou art exalted farre aboue all gods.

10 O yee that loue the Lord , see that yee hate the
thing which is euill : the Lord preserveth the soules
of his Saints, hee shall deliuer them from the hand
of the vngodly.

11 There is sprung bp a light for the righteous :
and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord , yee righteous : and giue
thanks for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

Euening
prayer.



Sing vnto the Lord a new song : for hee hath
done marueilous things.

2 With his owne right hand , and with
his holy arme : hath hee gotten himselfe
the victorie.

3 The Lord declared his saluation : his righteous-
nes hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward
the house of Israel : and all the ends of the world haue
seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all yee
lands : sing, reioyce, and giue thanks.

6 Praise the Lord vpon the Harpe : sing to the
Harpe with a Psalm of thankesgiving.

7 With Trumpets also and Shawmes : O shew
your selues ioyfull before the Lord the King.

8 Let

Moneth. The xix. day.

8 Let the Sea make an noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be ioyfull together before the Lord: for hee is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equitie.

Dominus regnauit. Psal 99.

The Lord is King, be the people neuer so vnpatient: he sitteth betweene the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They call giue thanks vnto thy Name: which is great, wonderfull, and holy.

4 The Kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Jacob.

5 Magnifie the Lord our God: and fall downe before his footstoole, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudy pillar: for they kept his testimonies, and the Law that hee gaue them.

8 Thou heardest them (O Lord our God:) thou forgavest them, O God, and punishedst their owne inuentions.

9 Magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

O Bee ioyfull in the Lord (all yee lands:) serue the Lord with gladnesse, and come before his presence with a song.

Moneth. The xix. day.

2 Be ye sure that the Lord hee is God, it is he that hath made vs, and not we our selues: wee are his people and the sheepe of his pasture.

3 O goe your way into his gates with thanksgiving, and into his Courts with praise: be thankfull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercie is euerslasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

My song shall bee of Mercie and Iudgement: vnto thee, O Lord, will I sing.

2 O let me haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand. I hate the finnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from mee: I will not know a wicked person.

6 Who so prauily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vpon such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: hee shall bee my seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lies, shall not tary in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may root out all wicked doers from the Citie of the Lord.

Domine.

Moneth. The xx. day.

Domine exaudi. Psal. 102.

Hear my prayer, O Lord: and let my crying come vnto thee. Morning prayer.

2 Hide not thy face from mee in the time of my trouble: incline thine eares vnto mee when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoake: and my bones are burnt vp as it were a fire-brand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eat my bread.

5 For the voyce of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wilderness: and like an Owle that is in the desert.

7 I haue watched and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: & they that are mad vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou, O Lord, shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercie vpon Sion: for it is time that thou haue mercie vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The Heathen shall feare thy Name, O Lord: and all the kings of the earth thy Majesty.

16 When the Lord shall build vp Sion: and when his glory shall appeare.

Moneth. The xx.day.

17 When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall bee written for those that come after: & the people which shall be borne shall praise the Lord.

19 For he hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 Hee brought downe my strength in my iourney: and shortned my dayes.

24 But I sayd, O my God, take mee not away in the midst of mine age: as for thy peeres, they endure throughout all generations.

25 Thou Lord in the beginning hast layd the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe old as doth a garment.

27 And as a besture shalt thou change them, and they shall be changed: but thou art the same, and thy peeres shall not faile.

28 The children of thy seruants shall continue: and their seed shall stand fast in thy sight.

Benedic anima mea, Psal. 103.

Praise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefites.

3 Which forgiveth all thy sinne: and healeth all thine infirmities.

4 Which

Moneth. The xx day.

4 Which saueth thy life from destruction: and crow-
neth thee with mercy and louing kindnesse.

5 Which satisfieth thy mouth with good things:
making thee yong and lusty as an eagle.

6 The Lord executeth righteousnesse and iudge-
ment: for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his workes
vnto the children of Israel.

8 The Lord is full of compassion and mercy: long
suffering and of great goodnesse.

9 He will not alway be chiding: neither keepeth he
his anger for euer.

10 He hath not dealt with vs after our sinnes: nor
rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison
of the earth: so great is his mercie also toward them
that feare him.

12 Looke how wide also the East is from the West:
so farre hath he set our sinnes from vs.

13 Yea, like as a father pittieth his owne children:
euen so is the Lord mercifull to them that feare him.

14 For hee knoweth whereof wee bee made: hee re-
membreth that we are but dust.

15 The dayes of man are but as grasse: for he flou-
risbeth as the flower of the field.

16 For as soone as the wind goeth ouer it, it is gone:
and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth
for euer and euer vpon them that feare him: and his
righteousnesse vpon childrens children.

18 Euen vpon such as keepe his Covenant: and
thinke vpon his Commandements to doe them.

19 The Lord hath prepared his seate in heauen: and
his kingdome ruleth ouer all.

20 O praise the Lord, yee Angels of his, yee that ex-
cell

Moneth. The xx. day.

call in strength: yee that fulfill his Commandement;
and hearken vnto the voyce of his words.

21 O praise the Lord all ye his hosts: yee seruants
of his that doe his pleasure.

22 O speake good of the Lord, all yee workes of his,
in all places of his dominion: praise thou the Lord, O
my soule.

Benedic anima mea. Psal. 104.

Euening
prayer.

Praise the Lord, O my soule: O Lord my God,
thou art become exceeding glorious, thou art
clothed with Maiestie and honour.

2 Thou deckest thy selfe with light, as it were with
a garment: & spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the
waters: and maketh the cloudes his charet, and wal-
keth vpon the wings of the winde.

4 Hee maketh his Angels spirits: and his mini-
sters a flaming fire.

5 He layed the foundations of the earth: that it ne-
uer should moue at any time.

6 Thou coueredst it with the deepe like as with a
garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the voyce of thy thun-
der they are afraid.

8 They goe vp as high as the hilles, and downe to
the valleys beneath: euen vnto the place which thou
hast appointed for them.

9 Thou hast set them their bounds, which they
shall not passe: neither turne againe to couer the earth.

10 He sendeth his Springs into the riuers: which run
among the hilles.

11 All the beasts of the field drinke thereof: and the
wild asses quench their thirst.

12 Besides them shall the foules of the ayre haue
their habitation: and sing among the branches.

13 He

Moneth. The xx.day.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 Hee bringeth forth grasse for the cattell: and greene herbe for the seruice of men.

15 That hee may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, & bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus which he hath planted.

17 Wherein the birds make their nestes: and the firre trees are a dwelling for the Storke.

18 The high hills are a refuge for the wilde goates: and so are the stony rocks for the Conies.

19 Hee appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darkenesse that it may bee night: wherein all the beastes of the forrest doe moue.

21 The Lyons roaring after their prey: doe seeke their meate at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth forth to his worke, and to his labour vntil the euening.

24 O Lord how manifold are thy workes: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide Sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the ships, & there is that Leviathan: whom thou hast made to take his pastime therein.

27 These waite all vpon thee: that thou mayest giue them meate in due season.

28 When thou givest it them, they gather it: and when

Moneth The xxj. day.

When thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled : when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath goe forth they shall be made: and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hills, they shall smooke.


33 I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners they shall bee consumed out of the earth, and the vngodly shall come to an end: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

Morning
prayer.

 Give thanks vnto the Lord, and call vpon his Name: tell the people what things hee hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euermore.

5 Remember the marvellous workes that he hath done: his wonders, and the iudgements of his mouth.

6 O yee seed of Abraham his seruant: yee children of Jacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath been alway mindfull of his couenant and promise: that he made to a thousand generations.

9 Euen

Moneth. The xviij. day.

9 Euen the Couenant that hee made with Abraham: and the oath that he swore vnto Isahac.

10 And appointed the same vnto Jacob for a Law: and to Israel for an euertlasting Testament.

11 Saying, Vnto thee will I giue the land of Chanaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one Nation to another: from one kingdome to another people.

14 Hee suffered no man to doe them wrong: but re-
prooued euen kings for their sake.

15 Touch not mine anointed: and doe my Prophets no harme.

16 Moreover, he called for a dearth vpon the land: and destroyed all the provision of bread.

17 But hee had sent a man before them: vpon Joseph which was sold to be a bond-servant.

18 Whose feet they hurt in the stocks: the prison-
entred into his soule.

19 Vntill the time came that his father was taken: the word of the Lord was fulfilled.

20 The king sent and desired him: the Prince
of the people let him goe free.

21 He made him lord also of his house: and ruler
of all his substance.

22 And he brought into him his father after his
will: and teach his Senators wisdom.

23 Israel also came into Egypt: and Jacob was a
stranger in the land of Ham.

24 And he increased his people: and made
them stronger then their enemies.

25 Whose heart turned, so that they hated his peo-
ple: and dealt butruely with his servants.

26 When hee saw that Moses his seruant and Aaron
whom

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whom hee had chosen.

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 Hee sent darkenesse, and it was darke : and they were not obedient vnto his word.

29 Hee turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their kings chambers.

31 Hee spake the word, and there came all manner of flies : and lice in all their quarters.

32 Hee gaue them hailestones for raine : and flames of fire in their land.

33 Hee smote their vines also and figge trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillers innumerable : and did eat vp all the grasse in their land, and deuoured the fruit of their ground.

35 Hee smote all the first bozne in their land : euen the chiefe of all their strength.

36 He brought them forth also with siluer and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to bee a couering : and fire to giue light in the night season.

39 At their desire hee brought quailles : and he filled them with the bread of heauen.

40 Hee opened the rocke of stone, and the waters flowed out : so that riuers ranne in drie places.

41 For toke he remembred his holy promise : and Abraham his seruant.

42 And he brought forth his people with ioy : and his chosen with gladnesse.

43 And gaue them the lands of the Heathen : and they

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they tooke the labours of the people in possession.

44 That they might keepe his Statutes: and obserue his Lawes.

Confitemini Domino. Psal. 106.

Give thanks vnto the Lord, for he is gracious: and his mercy endureth for ever. Euening;
prayer.

2 Who can expresse the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keepe iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fauour that thou bearest vnto thy people: O visite mee with thy saluation.

5 That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.

6 We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the Sea, euen at the Red sea.

8 Neuerthelesse hee helped them for his Names sake: that he might make his power to be knownen.

9 He rebuked the Red sea also, & it was dried vp: so he led them thorow the deepe, as thorow a wilderness.

10 And hee saued them from the aduersaries hand: and deliuered them from the hand of the enemye.

11 As for those that troubled them, the waters: ouerwhelmed them: there was not one of them left.

12 Then beleued they his words: and sang praise vnto him.

13 But within a while they forgot his works: and would not abide his counsell.

14 But lust came vpon them in the wilderness: and they:

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they tempted God in the desert.

15 And hee gaue them their desire: and sent leau-
nesse withall into their soule.

16 They angered Moses also in the tents: and Aa-
ron the Saint of the Lord.

17 So the earth opened, and swallowed up Da-
than: and covered the Congregation of Abiram.

18 And the fire was kindled in their company: the
flame burnt by the bngodly.

19 They made a Calfe in Horeb: and worshipped
the molten Image.

20 Thus they turned their glory: into the similitude
of a Calfe that eateth hay.

21 And they forgate God their Saniour: which
had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and
fearefull things by the red Sea.

23 So hee said hee would haue destroyed them, had
not Moses his chosen stood before him in the gap: to
turne away his wrathfull indignation, lest he should
destroy them.

24 Yea, they thought scozne of that pleasant land:
and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened
not vnto the voyce of the Lord.

26 Then lift hee vp his hand against them: to ouer-
throw them in the wilderness.

27 To cast out their seed among the Nations: and
to scatter them in the lands.

28 They forned themselves vnto Baal-Deoz: and
ate the offerings of the dead.

29 Thus they prouoked him to anger with their
owne inuentions: and the plague was great among
them.

30 Then stood by Whines, and prayed: and so the
plague

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plague ceased.

31 And that was counted to him for righteousness: among all posterities for evermore.

32 They angered him also at the waters of strife: so that he punished Moles for their sakes.

33 Because they prouoked his Spirit: so that hee spake vnadvisedly with his lips.

34 Neither destroyed they the Heathen: as the Lord commanded them.

35 But were mingled among the Heathen: and learned their workes.

36 Inasmuch that they worshipped their Idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offered vnto the Idoles of Canaan, and the land was defiled with blood.

38 Thus were they stained with their owne workes: and went a whooring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: inasmuch that hee abhorred his owne inheritance.

40 And he gaue them ouer into the hand of the heathen: and they that hated them were lords ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednes.

43 Nevertheless, when hee saw their aduersity: he heard their complaint.

44 He thought vpon his Couenant, and pitied them, according to the multitude of his mercies: yea, he made all those that had led them away captiue, to pity them.

Monoth. The xxij. day.

45 Deliuers, O Lord our God, and gather vs
from among the heathen: that wee may giue thanks
vnto thy holy Name, and make our boast of thy praise.
46 Blessed be the Lord God of Israel, from euerla-
sting, and world without end: and let all the people
say, Amen.

Confitemini Domino. Psal. 107.

Morning
prayer.

Give thanks vnto the Lord, for he is gra-
cious: and his mercy endureth for euer.

2 Let them giue thanks whom the
Lord hath redeemed: and deliuered from
the hand of the enemye.

3 And gathered them out of the lands, from the
East and from the West: from the North, and from
the South.

4 They went astray in the wilderness out of the
way: and found no city to dwell in.

5 Hungry and thirsty: their soule fainted in them.

6 So they cryed vnto the Lord in their trouble:
and he deliuered them from their distresse.

7 He led them forth by the right way: that they
might goe to the city where they dwelt.

8 O that men would therefore praise the Lord for
his goodnesse: and declare the wonders that he doeth
for the children of men.

9 For he satisfieth the empty soule: and filleth the
hungry soule with goodnesse.

10 Such as sit in darkenesse and in the shadow of
death: being fast bound in misery and iron.

11 Because they rebelled against the words of the
Lord: and lightly regarded the counsell of the most High.

12 He also brought downe their heart through hea-
uiness: they fell downe, and there was none to helpe
them vp.

13 So when they cryed vnto the Lord in their
trouble:

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trouble: hee deliuered them out of their distresse.

14 For he brought them out of darkenesse, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doth for the children of men.

16 For he hath broken the gates of brasle: and smitten the barres of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all manner of meate: and they were euen hard at deaths doore.

19 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

20 Hee sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

22 That they would offer vnto him the sacrifice of thanksgiving: and tell out his workes with gladnesse.

23 They that goe downe to the Sea in ships: and occupie their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormie wind ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

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29 For hee maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad because they bee at rest: and so hee bringeth them vnto the haven where they would bee.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seate of the Elders.

33 Which turneth the floods into a wilderness: and drieth by the water springs.

34 A fruitfull land maketh hee barren: for the wickednesse of them that dwell therein.

35 Again, he maketh the wilderness a standing water: and water springs of a dry ground.

36 And there hee feedeth the hungry: that they may build them a Citie to dwell in.

37 That they may sowe their land, and plant vineyards: to yeeld them fruits of increase.

38 Hee blesteth them, so that they multiply exceedingly: and suffereth not their castell to decrease.

39 And againe, when they are minished and brought lowe: through oppression, through any plague or trouble.

40 Though hee suffer them to bee euill treated through tyrants: and let them wander out of the way in the wilderness.

41 For he helpeth the poore out of misery: and maketh him households like a flocke of sheepe.

42 The righteous will consider this: and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise will ponder these things: and they shall vnderstand the loving kindnes of the Lord.

Moneth. The xxij. day.

Paratum cor meum. Psal. 108.



God, my heart is ready, my heart is ready: Euening
Prayer.
I will sing, and giue praise with the best
member that I haue.

2 Awake thou Lute and Harpe: I my
selfe will awake right early.

3 I will giue thanks vnto thee, O Lord, among
the people: I will sing praises vnto thee among the
Nations.

4 For thy mercy is greater then the heauens: and
thy trueth reacheth vnto the clouds.

5 Set by thy selfe, O God, aboue the heauens: and
thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right
hand saue them, and heare thou me.

7 God hath spoken in his holinesse: I will reioyce
therefore, and diuide Sichem, and mete out the balley
of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim
also is the strength of my head.

9 Iuda is my Lawgiuer, Moab is my washpot: o-
uer Edom will I cast out my shoe, vpon the Philis-
tines will I triumph.

10 Who will leade me into the strong Citie: and who
will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not
thou O God, goe forth with our hosts?

12 O helpe vs against the enemye: for vaine is the
helpe of man.

13 Through God shall wee doe great acts: and it
is he that shall tread downe our enemies.

Deus laudum. Psal. 109.

Hold not thy tongue, O God of my praise: for the
mouth of the vngodly, yea, and the mouth of the
deceitfull is opened vpon me.

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2 And they haue spoken against mee with false tongues: they compassed mee about also with words of hatred, and sought against me without a cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Sathan stand at his right hand.

6 When sentence is giuen vpon him, let him be condemned: and let his prayer be turned into sinne.

7 Let his dayes bee few: and let another take his office.

8 Let his children bee fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and begge their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that hee hath: and let the stranger spoile his labour.

11 Let there be no man to pittie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie bee destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers bee had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that he may roote out the memorie of them from off the earth.

15 And that because his mind was not to doe good: but persecuted the poore helpelesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen vnto him: hee loued not blessing, therefore shall it bee farre from him.

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17 Hee clothed himselfe with curting like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it bee vnto him as the cloake that hee hath vpon him: and as the girdle that hee is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with mee, O Lord God according vnto thy Name: for sweet is thy mercy.

21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

22 I goe hence like the shadow that departeth: and am dzien away as the grasshopper.

23 My knees are weake through fasting: my flesh is dryed vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me, O Lord my God: O thou saue mee according to thy mercie.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against mee, but let thy seruant reioyce.

28 Let mine aduersaries bee clothed with shame: and let them couer themselves with their owne confusion, as with a cloake.

29 As for mee, I will giue great thanks vnto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poore: to saue his soule from vnrighteous Judges.

Morning
prayer.

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Dixit Dominus. Psal. 110.



De Lord said vnto my Lord: Sit thou on my right hand, vntill I make thine enemies thy foote-stoole.

2 The Lord shall send the rod of thy power out of Sion: bee thou ruler euen in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the wombe of the morning.

4 The Lord sware and will not repent: Thou art a Priest for euer after the order of Melchisedech.

5 The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.

6 He shall iudge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreyes.

7 Hee shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I will giue thanks vnto the Lord with my whole heart: secretly among faithful, & in Congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to bee prayesed, and had in honour: and his righteousness endureth for euer.

4 The mercifull and gracious Lord hath so done his marueilous workes: that they ought to be had in remembrance.

5 Hee hath giuen meat vnto them that feare him: he shall euer be mindfull of his Couenant.

6 Hee hath shewed his people the power of his workes: that hee may giue them the heritage of the Heathen.

7 The workes of his hands are veritie and Iudgement:

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ment: all his Commandements are true.

8 They stand fast for ever and ever: and are done in truth and equitie.

9 Hee sent redemption vnto his people: hee hath commanded his Couenant for ever, holy and reuerend is his Name.

10 The feare of the Lord is the beginning of wisdom: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for ever.

Beatus vir. Psal. 112.

Blessed is the man that feareth the Lord: hee hath great delight in his Commandements.

2 His seede shall be mighty vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousness endureth for ever.

4 Vnto the godly there ariseth by light in the darkness: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall neuer be moued: and the righteous shall be had in an everlasting remembrance.

7 Hee will not be afraid for any euill tidings: for his heart standeth fast, and beleueth in the Lord.

8 His heart is stablished and will not shrink: vntill he see his desire vpon his enemies.

9 He hath dispersed abroad, and giuen to the poore: and his righteousness remaineth for ever, his home shall be exalted with honour.

10 The vngodly shall see it, and it shall grieve him: hee shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

Praise the Lord, yee seruants: O praise the Name of the Lord.

2 Blessed

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2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.

4 The Lord is high aboue all heathen: and his glozy aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the thyngs that are in heauen and earth?

6 He taketh vp the simple out of the dust: and lifteth the poore out of the myre.

7 That hee may set him with the Princes: euen with the princes of his people.

8 Hee maketh the barren woman to keepe house: and to be a fopfull mother of children.

In exitu Israel. Psal. 114.

Euening
prayer.

When Israel came out of Egypt: and the house of Jacob from among a strange people.

2 Juda was his Sanctuary: and Israel his dominion.

3 The sea saw that, and fled: Jordan was driven backe.

4 The mountaines skipped like Rammes: and the little hilles like young sheepe.

5 What ayleth thee, O thou Sea, that thou fleddest: and thou Jordan that thou wast driven backe?

6 Yee mountaines that yee skipped like Rammes: and ye little hilles like young sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercie, and
for

Moneth. The xxij. day.

for thy Truths sake.

2 Wherefore shall the Heathen say: where is now their God?

3 As for our God, hee is in heauen: hee hath done whatsoeuer pleased him.

4 Their idoles are siluer and gold: euen the worke of mens hands.

5 They haue mouthes and speake not: eyes haue they, and see not.

6 They haue eares and heare not: noses haue they, and smell not.

7 They haue hands, and handle not: feete haue they, and walke not: neither speake they thzough their chroat.

8 They that make them are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Pee house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Pee that feare the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, hee shall blesse the house of Aaron.

13 Hee shall blesse them that feare the Lord: both small and great.

14 The Lord shall increase you more and more: you and your childzen.

15 Pee are the blessed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the childzen of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But

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18 But we will praise the Lord: from this time forth
for evermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning
Prayer.

I Am well pleased: that the Lord hath heard
the voyce of my prayer.

2 That he hath enclined his eare vnto me:
therefore will I call vpon him as long as I
liue.

3 The snares of death compassed me round about:
and the paines of hell gate hold vpon me.

4 I shall finde trouble and heauinesse, and I shall
call vpon the Name of the Lord: O Lord I beseech
thee, deliuer my soule.

5 Gracious is the Lord, and righteous: yea, our
God is mercifull.

6 The Lord preserveth the simple: I was in mi-
serie and he helped me.

7 Turne againe then vnto thy rest, O my soule: for
the Lord hath rewarded thee.

8 And why: thou hast deliuered my soule from death:
mine eyes from teares, and my feete from falling.

9 I will walke before the Lord: in the land of the
liuing.

10 I beleued, and therefore will I speake, but I was
soze troubled: I sayd in my haste, All men are lyars.

11 What reward shall I giue vnto the Lord: for all
the benefits that he hath done vnto me?

12 I will receiue the cup of saluation, and call vpon
the name of the Lord.

13 I will pay my bowes now in the presence of all
his people: right deare in the sight of the Lord, is the
death of his Saints.

14 Behold, O Lord, how that I am thy seruant: I
am thy seruant, and the sonne of thine handmaid, thou
hast broken my bonds in sunder.

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15 I will offer to thee the sacrifice of thanksgiving:
and will call vpon the Name of the Lord.

16 I will pay my bowes vnto the Lord in the sight
of all his people: in the courts of the Lords house, even
in the mids of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all yee heathen: praise him all ye
Nations.

2 For his mercifull kindnes is euer more and more
towards vs: and the trueth of the Lord endureth for
euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thanks vnto the Lord, for hee is gracious:
because his mercy endureth for euer.

2 Let Israel now confesse, that hee is gracious:
and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his
mercy endureth for euer.

4 Yea, let them now that feare the Lord, confesse:
that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord
heard me at large.

6 The Lord is on my side: I will not feare what
man doth vnto me.

7 The Lord taketh my part with them that helpe
me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any
confidence in man.

9 It is better to trust in the Lord: then to put any
confidence in Princes.

10 All Nations compassed me round about: but in
the Name of the Lord will I destroy them.

11 They kept me in on euery side, they kept mee in,
(I say) on euery side: but in the Name of the Lord will
I destroy them.

12 They

Moneth. The xxiiij. day.

12 They came about mee like Bees, and are extinct
even as the fire among the thornes: for in the Name
of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall:
but the Lord was my helpe.

14 The Lord is my strength and my song: and is
become my saluation.

15 The voice of ioy and health is in the dwellings of
the righteous: the right hand of the Lord bringeth
mighty things to passe.

16 The right hand of the Lord hath the preemi-
nence: the right hand of the Lord bringeth mightie
things to passe.

17 I will not die, but liue: and declare the workes
of the Lord.

18 The Lord hath chastened and corrected me: but
he hath not giuen me ouer vnto death.

19 Open me the gates of righteousness: that I may
goe into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shall
enter into it.

21 I will thanke thee, for thou hast heard me: and
art become my saluation.

22 The same stone which the builders refused: is
become the head stone in the corner.

23 This is the Lords doing: and it is maruefous
in our eyes.

24 This is the day which the Lord hath made: we
will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord, send vs now
prosperity.

36 Blessed be hee that commeth in the Name of the
Lord: wee haue wished you good lucke, ye that bee of
the house of the Lord.

27 God is the Lord which hath shewed vs light:
binde

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bind the sacrifice with cords, yea, even vnto the hories
of the Altar.

28 Thou art my God, and I will thanke thee: thou
art my God, and I will praise thee.

29 O giue thanks vnto the Lord, for hee is grac-
ious: and his mercy endureth for ever.

Beati immaculati. Psal. 119.

Blessed are those that are vndefiled in the Euening
prayer.
way: and walke in the Law of the Lord.

2 Blessed are they that keepe his testimo-
nies: and seeke him with their whole heart.

3 For they which doe no wickednesse:
walke in his wayes.

4 Thou hast charged: that wee shall diligently
keepe thy Commandements.

5 O that my wayes were made so direct: that I
might keepe thy Statutes.

6 So shall I not be confounded: while I haue re-
spect vnto all thy Commandements.

7 I will thanke thee with an vnfained heart: when
I shall haue learned the Iudgements of thy righte-
ousnesse.

8 I will keepe thy ceremonies: O forsake mee not
utterly.

In quo corriget.

Vherewithall shall a yong man cleanse his way:
euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O
let me not goe wrong out of thy Commandements.

3 Thy words haue I hid within my heart: that I
should not sinne against thee.

4 Blessed art thou, O Lord: O teach mee thy
Statutes.

5 With my lippes haue I bene telling: of all the
Iudgements of thy mouth,

6 I

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6 I haue had as great delight in the way of thy Testimonies: as in all manner of riches.

7 I will talke of thy Commandements: and haue respect vnto thy wayes.

8 My delight shall be in thy Statutes: and I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue and keepe thy word.

2 Open thou mine eyes: that I may see the wonderful things of thy Law.

3 I am a stranger vpon earth: I hide not thy Commandements from me.

4 My soule breaketh out for the very seruent desire: that it hath alway vnto thy Judgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.

6 I turne from mee shame and rebuke: for I haue kept thy Testimonies.

7 Princes also did sit and speake against mee: but thy seruant is occupied in thy Statutes.

8 For thy Testimonies are my delight: and my counsellors.

Adhæsit pavimento.

My soule cleaueth to the dust: I quicken thou mee according to thy word.

2 I haue knowledged my wayes, and thou heardest me: I teach me thy Statutes.

3 Make me to vnderstand the way of thy Commandements: and so shall I talke of thy wonderful works.

4 My soule melteth a way for very heauines: comfort thou me according vnto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy Law.

6 I haue chosen the way of trueth: and thy iudgements

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ments haue I laid before mee.

7 I haue sticken vnto thy testimonies : O Lord, confound me not.

8 I will runne the way of thy Commandements : when thou hast set my heart at liberty.

Legem pone.

I Teach mee, O Lord, the way of thy Statutes : and I shall keepe it vnto the end. Morning prayer.

2 Giue mee vnderstanding, and I shall keepe thy Law : yea, I shall keepe it with my whole heart.

3 Make me to goe in the path of thy Commandements : for therein is my desire.

4 Encline my heart vnto thy testimonies : and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanity : and quicken thou me in thy way.

6 O stablish thy word in thy seruant : that I may feare thee.

7 Take away the rebuke that I am afraid of : for thy Iudgements are good.

8 Behold, my delight is in thy Commandements : O quicken me in thy righteousness.

Et veniat super me.

Let thy louing mercie come also vnto mee, O Lord : euen thy saluation, according vnto thy word.

2 So shall I make answere vnto my blasphemers : for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth : for my hope is in thy iudgements.

4 So shall I alway keepe thy Law : yea, for euer and euer.

5 And I will walke at liberty : for I seeke thy Commandements.

6 I will speake of thy testimonies also euen before

Gg

Kings :

Moneth. The xxv. day.

Kings : and will not bee ashamed.

7 And my delight shall be in thy Commandements : which I haue loued.

8 My hands also will I lift vp vnto thy Commandements, which I haue loued : and my study shall be in thy Statutes.

Memor esto verbi tui.

OThinke vpon thy seruant as concerning thy word : wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble : for thy word hath quickened mee.

3 The proud haue had me exceedingly in derision : yet haue I not shrunked from thy Law.

4 For I remembred thine euermlasting Iudgements, O Lord : and receiued comfort.

5 I am horribly afraid : for the vngodly that forsake thy Law.

6 Thy statutes haue beene my songs : in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season : and haue kept thy Law.

8 This I had : because I kept thy Commandements.

Portio mea Domine.

Thou art my portion, O Lord : I haue promised to keepe thy Law.

2 I made my humble petition in thy presences with my whole heart : O bee mercifull vnto me according to thy word.

3 I called mine obone wayes to remembrance : and turned my feete vnto thy Testimonies.

4 I made haste, and prolonged not the time : to keepe thy Commandements.

5 The congregation of the vngodly haue robbed mee : but I haue not forgotten thy Law.

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6 At midnight I will rise to giue thanks vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercy: O teach me thy Statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O learne me true vnderstanding and knowledge: for I haue beleued thy Commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teach mee thy Statutes.

5 The proud haue imagined a lie against me: but I will keepe thy Commandements with my whole heart.

6 Their heart is as fat as braboue: but my delight hath beene in thy Law.

7 It is good for mee that I haue beene in trouble: that I may learne thy Statutes.

8 The Law of thy mouth is dearer vnto mee: then thousands of gold and silver.

Manus tuæ fecerunt me.

Thy hands haue made mee, and fashioned mee: O giue mee vnderstanding, that I may learne thy Commandements. Euening prayer.

2 They that feare thee, will bee glad when they see mee: because I haue put my trust in thy word.

3 I know, O Lord, that thy Iudgements are right: and that thou of very faithfulness hast caused mee to bee troubled.

4 O let thy mercifull kindenesse bee my comfort:

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according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto mee, that I may liue: for thy Law is my delight.

6 Let the proud be confounded, for they goe wickedly about to destroy mee: but I will be occupied in thy Commandements.

7 Let such as feare thee, and haue known thy testimonies: be turned vnto me.

8 O let my heart bee sound in thy Statutes: that I be not ashamed.

Defecit anima mea.

My soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoake: yet doe I not forget thy Statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for mee: which are not after thy Law.

6 All thy Commandements are true: they persecute me falsely, O be thou my helpe.

7 They had almost made an end of me vpon earth: but I forooke not thy Commandements.

8 O quicken me after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In aeternum Domine.

O Lord, thy word: endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast laide the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bene in thy Law: I should

Moneth. The xxvj. day.

should haue perished in my trouble.

5 I will neuer forget thy Commandements: for with them thou hast quickened me.

6 I am thine, O thou saue mee: for I haue sought thy Commandements.

7 The vngodly laid wait for me, to destroy me: but I will consider thy Testimonies.

8 I see that all things come to an end: but thy Commandement is exceeding broad.

Quomodo dilexi?

Lord, what loue haue I vnto thy Law: all the day long is my study in it.

2 Thou through thy Commandements hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy Testimonies are my study.

4 I am wiser then the aged: because I keepe thy Commandements.

5 I haue refrained my feete from euery euill way: that I may keepe thy word.

6 I haue not shrinke from thy Judgements: for thou teachest me.

7 How sweet are thy wordes vnto my throte: yea, sweeter then hony vnto my mouth.

8 Through thy Commandements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

Thy word is a lanterne vnto my feete: and a light vnto my paths.

Morning prayer.

2 I haue sworn and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken me, O Lord, according to thy word.

4 Let the free-will offerings of my mouth please thee, O Lord: and teach me thy iudgements.

Moneth. The xxvj. day.

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laid a snare for mee: but yet I swerued not from thy Commandements.

7 Thy Testimonies haue I claimed as my heritage for euer: and why? they are the very joy of mine heart.

8 I haue applyed my heart to fulfill thy Statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy Law doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keepe the Commandements of my God.

4 Establish me according to thy word, that I may liue: and let me not bee disappointed of my hope.

5 Hold thou me vp, and I shall be safe: yea, my delight shall be euer in thy Statutes.

6 Thou hast troden downe all them that depart from thy Statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy Testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy Judgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: I giue me not ouer vnto mine oppressors.

2 Make thou thy seruant to delight in that which is good: that the proud doe mee no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deale with thy seruant according vnto thy loving mercie: and teach me thy Statutes.

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5 I am thy servant, O grant mee vnderstanding:
that I may know thy Testimonies.

6 It is time for thee, Lord, to lay to thine hand:
for they haue destroyed thy Law.

7 For I loue thy Commandements: aboue gold and
precious stone.

8 Therefore hold I fast all thy Commandements:
and all false wayes I utterly abhorre.

Mirabilia.

Thy Testimonies are wonderfull: therefore doth my
soule keepe them.

2 When thy word goeth forth: it giueth light and
vnderstanding vnto the simple.

3 I opened my mouth, and drew in my breath: for
my delight was in thy Commandements.

4 O looke thou vpon me, and be mercifull vnto me:
as thou blest to doe vnto those that loue thy Name.

5 Order my steps in thy word: and so shall no
bednelle haue dominion ouer me.

6 O deliuer me from the wrongfull dealings of men:
and so shall I keepe thy Commandments.

7 Shew the light of thy countenance vpon thy ser-
uant: and teach me thy Statutes.

8 Mine eyes gush out with water: because men
keepe not thy Law.

Iustus es Domine.

Righteous art thou, O Lord: and true is thy iudge-
ment.

2 The Testimonies that thou hast commanded: are
exceeding righteous and true.

3 My zeale hath euen consumed me: because mine
enemies haue forgotten thy words.

4 Thy word is tryed to the vttermoost: and thy ser-
uant loueth it.

5 I am small, and of no reputation: yet doe I not
forget

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forget thy Commandements.

6 Thy righteousnesse is an everlasting righteousnesse: and thy Law is the truth.

7 Trouble and heavines have taken hold upon me: yet is my delight in thy Commandements.

8 The righteousnesse of thy Testimonies is everlasting: O grant me understanding, and I shall live.

Clamavi in toto corde meo.

Evening
prayer.



Call with my whole heart: heare mee, O Lord, I will keepe thy Statutes.

2 Yea, even upon thee doe I call: helpe me, and I shall keepe thy Testimonies.

3 Early in the morning doe I cry vnto thee: for in thy word is my trust.

4 Mine eyes prevent the night watches: that I might be occupied in thy words.

5 Heare my voyce (O Lord) according vnto thy loving kindnes: quicken me according as thou art wont.

6 They draw nigh that of malice persecute mee: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy Commandements are true.

8 As concerning thy Testimonies, I have known long since: that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversarie, and deliuer me: for I doe not forget thy Law.

2 Avenge thou my cause and deliuer mee: quicken me according to thy word.

3 Health is farre from the ungodly: for they regard not thy Statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swarte from thy Testimonies.

6 It

Moneth. Thexxvj. day.

6 It grieve me when I see the transgressours: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken me according to thy louing kindnes.

8 Thy word is true from euermore: all the iudgements of thy righteousness endure for euermore.

Principes persecuti sunt.

Princes haue persecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoyle.

3 As for lyes I hate and abhorre them: but thy Law doe I loue.

4 Seven times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy Commandements and Testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

Let my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to my word.

3 My lippes shall speake of thy praise: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy word: for all thy Commandements are righteous.

5 Let thine hand helpe mee: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord:
and.

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and in thy law is my delight.

7 Oh let my soule live, and it shall praise thee: and thy iudgements shall helpe me.

8 I haue gone astray like a sheep that is lost: oh seeke thy seruant, for I doe not forget thy Commandements.

Ad Dominum. Psal. 120.

Morning
prayer.



When I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shall bee giuen or done vnto thee thou false tongue: euen mightie and sharpe arrowes, with hot burning coales.

4 Doe is me, that I am constrained to dwell with Mesech: and to haue mine habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that bee enemies vnto peace.

6 I labour for peace, but when I speake vnto them thereof: they make them ready to battell.

Leuaui oculos. Psal. 121.

I will lift vp mine eyes vnto the hills: from whence cometh my helpe.

2 My helpe cometh euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foot to be mooued: and hee that keepeth thee will not sleepe.

4 Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The

Moneth. The xxvij. day.

8 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

Lætatus sum. Psal. 122.

I was glad when they said vnto me: wee will goe into the house of the Lord.

2 Our feet shall stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a Citie: that is at unitie in it selfe.

4 For thither the Tribes goe by, even the Tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the Name of the Lord.

5 For there is the seat of Iudgement: euen the seat of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Pra, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuauit oculos. Psal. 123.

Vnto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants look vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mistresse: euen so our eyes wait vpon the Lord our God, vntill he haue mercy vpon vs.

3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornfull reproofe of the wealthy: and with the dispitifulnesse of the proud.

Nisi quia Dominus. Psal. 124.

If the Lord himselfe had not bene on our side (now may Israel say:) if the Lord himselfe had not bene on

Moneth. The xxvij. day.

and in thy law is my delight.

7 Oh let my soule live, and it shall praise thee: and thy iudgements shall helpe me.

8 I haue gone astray like a sheep that is lost: oh seeke thy seruant, for I doe not forget thy Commandements.

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Morning
prayer.



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4 Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

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7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

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Moneth. The xxvij. day.

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Moneth. The xxvij. day.

on our side, when men rose up against vs.

2 They had swallowed vs up quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: & the streame had gone ouer our soule.

4 The deepe waters of the pond: had gone euen ouer our soule.

5 But praised bee the Lord: which hath not given vs ouer for a prey vnto their teeth.

6 Our soule is escaped, euen as a bird out of the snare of the fowler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

They that put their trust in the Lord, shall be euen as the mount Sion: which shall not bee remooued, but standeth fast for euer.

2 The hills stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the ungodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that bee good and true of heart.

5 As for such as turne backe vnto their owne wickednes: the Lord shall lead them forth with the euill doers, but peace shall be vpon Israel.

In conuertendo. Psal. 126.

Euening
prayer.



When the Lord turned again the captiuitie of Sion: then were we like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then said they among the heathen: the Lord hath

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hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth forth good seede: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the Citie: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sleepe.

4 Lo, children and the fruit of the wombe: are an heritage, and gift that cometh of the Lord.

5 Like as the arrowes in the hand of the Giant: euen so are the yong children.

6 Happy is the man that hath his quier full of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

Blessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eate the labour of thy hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull Vine: vpon the walles of thine house.

4 Thy children like the Olive branches: round about thy table.

5 Lo, thus shall the man bee blessed: that feareth the Lord.

6 Tha

Moneth. The xxvij. day.

6 The Lord from out of Sion shall so blesse thee :
that thou shalt see Hierusalem in prosperitie all thy
life long.

7 Yea, that thou shalt see thy childrens children :
and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against me from my
youth vp : may Israel now say.

2 Yea, many a time haue they vexed mee from my
youth vp : but they haue not preuailed against me.

3 The plowers plowed vpon my backe : and made
long furrowes.

4 But the righteous Lord : hath heuen the snares
of the vngodly in pieces.

5 Let them bee confounded and turned backward :
as many as haue euill will at Sion.

6 Let them be euen as the grasse growing vpon the
house tops : which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand : neither
hee that bindeth vp the sheaues, his bosome.

8 So that they which goe by, say not so much as
the Lord prosper you : wee wish you good lucke in the
Name of the Lord.

De profundis. Psal. 130.

Out of the deepe haue I called vnto thee, O Lord :
Lord heare my voyce.

2 Oh let thine eares consider well : the voyce of my
complaint.

3 If thou Lord wilt bee extreme to marke what is
done amisse : O Lord, who may abide it ?

4 For there is mercie with thee : therefore shalt
thou bee feared.

5 I looke for the Lord : my soule doeth waite for
him : in his word is my trust.

6 My soule fleeth vnto the Lord : before the mor-
ning

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ning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

Lord, I am not high minded: I haue no proud looks.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I reframe my soule, and keepe it lowe, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine, Psal. 132.

Remember David: and all his trouble. Morning
2 How he swore vnto the Lord: and bowed prayer.
a bow vnto the Almighty God of Jacob.

3 I will not come within the Tabernacle of mine house: nor climbe vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither the temples of my head to take any rest.

5 Until I finde out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 For we heard of the same at Ephrata: and found it in the wood.

7 Wee will goe into his Tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.

9 Let thy Priests bee clothed with righteousness: and let thy Saints sing with ioyfulness.

10 For thy seruant Davids sake: turpe not away the presence of thine anoynted.

11 The

Moneth. The xxviii. day.

11 The Lord hath made a faithfull oath vnto Dauid: and he shall not shynke from it.

12 Of the fruit of thy body: shall I set vpon thy seat.

13 If thy children will keepe my Couenant and my Testimonies: that I shall learne them: their children also shall sit vpon thy Seat for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shall be my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her victuals with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horne of David to flourish: I haue ordained a lanterne for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quam Bonum. Psal. 133.

BEhold, how good and ioyfull a thing it is: brethren to dwell together in vnitie.

2 It is like the precious oyntment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold (now) praise the Lord: all ye seruants of the Lord.

2 Ye that by night stand in the house of the Lord: euen in the Courts of the house of our God.

3 Lift vp your hands in the Sanctuary: and praise the Lord.

Moneth. The xxviii. day.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

Landate Nomen. Psal. 135.

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord.

2 Ye that stand in the house of the Lord: in the Courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven and in earth: and in the sea, and in all deepe places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh and all his servants.

10 He smote divers nations: and slew mighty kings.

11 Schem king of the Amozites, and Og the king of Bashan: and all the kingdomes of Canaan.

12 And gave their land to bee an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth forever: so doth thy memoriall, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the worke of mens hands.

h h

16 They

Moneth. The xxviii. day.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares and yet they heare not: neither is there any breath in their mouthes.

18 They that make them are like vnto them: and so are all they that put their trust in them.

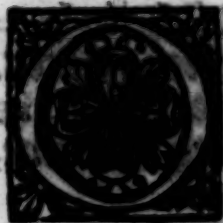
19 Praise the Lord yee house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord ye house of Levi: ye that feare the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening:
prayer.



Give thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 I giue thanks vnto the God of all gods: for his mercy endureth for euer.

3 I thanke the Lord of all lords: for his mercy endureth for euer.

4 Which onely doth great wonders: for his mercy endureth for euer.

5 Which by his excellent wisdome made the heauens: for his mercy endureth for euer.

6 Which laid out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the stars to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With

Moneth. v. The xxviii. day.

12 With a mighty hand, and a stretched out arme :
for his mercy endureth for ever.

13 Which diuided the red Sea in two parts : for
his mercy endureth for ever.

14 And made Israel to goe thoro the middell of it :
for his mercy endureth for ever.

15 But as for Pharaoh and his hoste, he ouerthrew
them in the red Sea : for his mercy endureth for ever.

16 Which led his people thoro the wildernesse : for
his mercy endureth for ever.

17 Which smote great Kings : for his mercy endu-
reth for ever.

18 Yea, and slew mighty Kings : for his mercy endu-
reth for ever.

19 Sehon King of the Amorites : for his mercy en-
dureth for ever.

20 And Og the King of Basan : for his mercy endu-
reth for ever.

21 And gaue away their land for an heritage : for his
mercy endureth for ever.

22 Euen for an heritage vnto Israel his seruant : for
his mercy endureth for ever.

23 Which remembered vs when we were in trouble :
for his mercy endureth for ever.

24 And hath deliuered vs from our enemies : for his
mercy endureth for ever.

25 Which giueth food to all flesh : for his mercy en-
dureth for ever.

26 O giue thanks vnto the God of heauen : for his
mercy endureth for ever.

27 O giue thanks vnto the Lord of lords : for his
mercy endureth for ever.

Super flumina. Psal. 137.

By the waters of Babylon we sat downe and wept :
when we remembered thee, O Sion.

Moneth. The xxviij. day.

2 As for our harpes, we hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melody in our heauynesse: sing vs one of the songs of Zion.

4 How shal we sing the Lords song in a strange land?

5 If I forget thee, O Ierusalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleaue to the rooſe of my mouth: yea, if I preferre not Ierusalem in my minde.

7 Remember the children of Edom, O Lord, in the day of Ierusalem: how they said, Downe with it, Downe with it, euen to the ground.

8 O daughter of Babylon, waſted with miſery: yea, happy ſhall hee bee that rewardeth thee, as thou haſt ſerued vs.

9 Blessed ſhall he be that taketh thy children: and thymeth them againſt the ſtones.

Confitebor tibi. .Pſal. 138.

I will giue thanks vnto thee, O Lord, with my whole heart: euen before the gods, and I will praye vnto thee: ſaying I will not forget thee thy holy Temple, and praye thy Name becauſe of thy loving kindneſſe and truth: for thou haſt enuoyed thy ſeruant, and thy word above all things.

When I called vpon thee thou heardeſt me: and ſtrengthenedſt my ſoule with much ſtrength.

4 All the Kings of the earth ſhall praye thee, O Lord: for they haue heard the word of thy mouth.

5 When they ſhall ſing the ſongs of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he reſpect vnto the lowly: as for the proud, he deſpiseſt them aſaſe off.

7 Though

Moneth. : The xxix. day.

7 Though I walke in the mids of trouble, yet shalt thee refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shall make good his louing kindnesse toward me: yea, thy mercy, O Lord, endureth for ever, despise not then the works of thine owne hands.

Domine probasti. Psal. 139.



Lord thou hast searched me out and knowne me: thou knowest my downe, sitting, and mine vpriſing, thou vnderstandest my thoughts long before.

Morning
prayer.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shall I goe then from thy Spirit: or whither shall I goe then from thy presence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermoſt parts of the Sea.

9 Euen there also shall thy hand leade me: and thy right hand shall hold me.

10 If I say, Peraduenture the darkenesse shall couer me: then shall my night be turned to day.

11 Yea, the darkenes is no darkenes with thee, but the night is as cleare as the day: the darkenes and light to thee are both alike.

12 For my reins are thine: thou hast couered me in my mothers wombe.

Moneth. The xxix. day.

13 I will giue thanks vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were all my members wzitten.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the summe of them?

18 If I tell them, they are more in number then the sand: when I awake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye blood thirsty men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieved with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Try me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and lead me in the way euertlasting.

Eripe me Domine. Psal. 140.

Deliver me, O Lord, from the euill man: and preserve me from the wicked man.

2 Which imagine mischief in their hearts: and stirre vp irrite all the day long.

3 They haue sharpened their tongues like a serpent: Adders popson is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly: preserve me from the wicked men, which are purposed to ouerthrow my goings.

5 The

Moneth. The xxix. day,

5 The proud haue layd a snare for me, and spread a net abroad with coards: yea, and set traps in my way.

6 I saide vnto the Lord, thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they bee too proud.

9 Let the mischiefes of their owne lips fall vpon the head of them: that compasse me about.

10 Let hot burning coales fall vpon them: let them bee cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of words shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shal giue thanks vnto thy Name: and the iust shall continue in thy sight.

Domine, clamaui. Psal. 141.

Lord, I call vpon thee, haste thee vnto me: and consider my voyce when I cry vnto thee.

2 Let my prayer be set forth in thy sight, as the incense: and let the lifting vp of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keepe the doore of my lips.

4 O let not mine heart bee inclined to any euill thing: let me not be occupied in vngodly workes, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite mee friendly: and reprove me.

Moneth. The xxix. day.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednes.

7 Let their Judges be ouerthrowne in stony places: that they may heare my words, for they are sweet.

8 Our bones lie scattered befoze the pit: like as when one breaketh, and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe mee from the snare that they haue laid for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Vocce mea ad Dominum. Psal. 142.

Euening
prayer.

I Cryed vnto the Lord with my voice: yea, even vnto the Lord did I make my supplication.

2 I powzed out my complaints befoze him: and shewed him of my trouble.

3 When my spirit was in heauynesse, thou knewest my path: in the way wherein I walked, haue they prouidously laid a snare for me.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cried vnto thee, O Lord, and said: thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very lowe.

8 O deliuer me from my persecutors: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thanks vnto thy Name: which thing if thou wilt grant me, then shall the righteous resort vnto my company.

Domine

Moneth. The xxix. day.

Domine exaudi. Psal. 143.

Hear my prayer, O Lord, and consider my desire :
hearken vnto me for thy trueth and righteousnesse
sake.

2 And enter not into iudgement with thy seruant :
for in thy sight shall no man liuing be iustified.

3 For the enemy hath persecuted my soule, hee
hath smitten my life downe to the ground : hee hath
laid me in the darkenesse, as the men that haue beene
long dead.

4 Therefore is my spirit vexed within me : and my
heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon
all thy workes : yea, I exercise my selfe in the workes
of thy hands.

6 I stretch forth my hands vnto thee: my soule gas-
peth vnto thee, as a thirsty land.

7 Heare me, O Lord, and that soone, for my spirit
wareth faint: hide not thy face from me, lest I be like
vnto them that goe downe into the pit.

8 O let mee heare thy louing kindnesse betimes in
the morning, for in thee is my trust: shew thou me the
way that I should walke in, for I lift vp my soule vn-
to thee.

9 Deliuer mee, O Lord from mine enemies : for I
flee vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for
thou art my God: let thy louing spirit leade me forth,
into the land of righteousnesse.

11 Quicken mee, O Lord, for thy Names sake : and
for thy righteousnesse sake, bring my soule out of trou-
ble.

12 And of thy goodnesse slay mine enemies : and
destroy all them that bere my soule, for I am thy ser-
uant.

Benedictus

Morning
prayer.

Moneth, The xxx. day.

Benedictus Dominus. Psal. 144.

Blessed be the Lord my strength: which teacheth my hands to warre, & my fingers to fight.
2 My hope and my fortresse, my castle and deliuerer, my defender in whom I trust: which subdueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow the heauens, O Lord, and come downe: touch the mountaines and they shall smoke.

6 Cast forth thy lightning, and teare them: shoote out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing prayes vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victorie vnto kings: & hast deliuered David thy seruant from the perill of the sword.

11 Saue mee, and deliuer mee from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sonnes may grow vp as the young plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may bee full and plenteous with all manner of store: that our sheepe may bring forth thousands and ten thousands in our strectes.

14 That our oxen may bee strong to labour, that there bee no decay: no leading into captiuitie, and no complayning in our strectes.

15 Happy

Moneth. The xxx. day.

15 Happy are þe people that be in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te, Deus. Psal. 145.

I will magnifie thee, O God, my king: and I will praise thy Name for euer and euer.

2 Every day will I giue thanks vnto thee: and praise thy Name for euer and euer.

3 Great is the Lord, and marvellous worthy to be praised: there is no end of his greatnesse.

4 One generation shall praise thy works vnto another: and declare thy power.

5 As for mee, I will be talking of thy worship: thy glory, thy praise, and wonderous works.

6 So that men shall speake of the might of thy maruellous acts: and I will also tell of thy greatnes.

7 The memoriall of thine abundant kindnes shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and mercifull: long suffering and of great goodnesse.

9 The Lord is louing vnto enery man: and his mercy is ouer all his works.

10 All thy works praise thee, O Lord: and thy Saints giue thanks vnto thee.

11 They shew the glory of thy kingdom: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdom: might be knowne vnto men.

13 Thy kingdom is an euerlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all wait vpon thee, O Lord: & thou giuest them their meate in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The

Moneth. The xxx. day.

17 The Lord is righteous in all his wayes : and holy in all his workes.

18 The Lord is high vnto all them that call vpon him : yea, all such as call vpon him faithfully.

19 Hee will fulfill the desire of them that feare him : he also will heare their cry, and will helpe them.

20 The Lord preserveth all them that loue him : but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord : and let all flesh giue thanks vnto his holy Name for ever and ever.

Lauda anima mea. Psal. 146.

Praise the Lord, O my soule, while I liue will I praise the Lord : yea, as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in Princes, nor in any child of man : for there is no helpe in them.

3 For when the breath of man goeth forth, he shall turne againe to his earth : and then all his thoughts perish.

4 Blessed is hee that hath the God of Jacob for his helpe : and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and all that therein is : which keepeth his promise for ever.

6 Which helpeth them to right that suffer wrong : which feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers, hee defendeth the fatherlesse and widdow : as for the way of the vngodly he turneth it upside downe.

10 The Lord thy God, O Sion, shall be King for evermore : throughout all generations.

Laudate

Moneth. The xxx. day.

Laudate Dominum. Psal 147.

Euening
prayer.



D Praise the Lord, for it is a good thing to
sing prayes vnto our God: yea, a ioyfull
and pleasant thing it is to be thankesfull.

2 The Lord doth build vp Iherusalem:
3 & gather together the outcasts of Iuda.
4 He healeth those that are broken in heart: and gi-
ueth medicine to heale their sickness.

4 He telleth the number of the starres: and calleth
them all by their names.

5 Great is our Lord, and great is his power: yea,
and his wisdom is infinite.

6 The Lord setteth vp the meeke: and bringeth the
bugodly downe to the ground.

7 O sing vnto the Lord with thankesgiuing: sing
prayes vpon the Harpe vnto our God.

8 Which covereth the heauen with clouds, and pre-
pareth raine for the earth: & maketh the grasse to grow
vpon the mountaines, and herbes for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth
the yong steepe: hee calleth vpon him.

10 He hath no pleasure in the strength of an horse:
neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him:
and put their trust in his mercy.

12 He shall praise the Lord, O Iherusalem: praise the God,
O Sion.

13 For hee hath made fast the barres of thy gates:
and hath blessed thy children within thee.

14 Hee shall sende thee peace in thy borders: and filleth thee
with the floure of wheate.

15 Hee tendereth forth his Commandement vpon
earth: and his word runneth very swiftly.

16 Hee shall know the wolles: and scattereth the
hoare froe the sheep.

17. Hee

Moneth. The xxx. day.

17 He casteth forth his yce like morsels: who is able to abide his frost?

18 He sendeth out his word and melteth them: hee bloweth with his wind, and the waters flow.

19 Hee shewed his word vnto Jacob: his statutes and ordinances vnto Israel.

20 Hee hath not dealt so with any Nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: prasse him in the height.

2 Praise him all ye Angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye starres and light.

4 Praise him all ye heauens: and ye waters that be aboue the heauens.

5 Let them praise the Name of the Lord: for hee spake the word, and they were made, hee commanded and they were created.

6 He hath made them fast for ever and ever: he hath giuen them a Law which shall not be broken.

7 Praise the Lord vpon earth: yee Dragons and all deepes.

8 Fire and haile, snow and vapours: wind and storme fulfilling his word.

9 Mountaines and all hills: fruitfull trees and all Cedars.

10 Beasts and all cattell: wormes, and feathered fowles.

11 Kings of the earth, and all people: princes and all Judges of the world.

12 Young men and maidens, old men and children praise the Name of the Lord: for his Name onely is excellent, and his praise aboue heauen and earth.

13 Hee shall exalt the hozne of his people, all his
Saints

Moneth. The xxx. day.

Saints shall praise him: euen the children of Israel,
euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congre-
gation of the Saints praise him.

2 Let Israel reioyce in him that made him: and
let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them
sing praises vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and
helpeth the meeke hearted.

5 Let the Saints bee ioyfull with glozy: let them
reioyce in their beds.

6 Let the praises of God be in their mouth: and a
two edged sword in their hands.

7 To be auenged of the heathen: and to rebuke the
people.

8 To binde their kings in chaines: and their no-
bles with linkes of yron.

9 That they may be auenged of them, as it is writ-
ten: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the fir-
mament of his power.

2 Praise him in his noble acts: praise him accord-
ding to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: praise
him vpon the Lute and Harpe.

4 Praise him in the Cymbals and dances: praise
him vpon the strings and Pipe.

5 Praise him vpon the well tuned Cymbals: praise
him vpon the loud Cymbals.

6 Let euery thing that hath breath: praise the Lord.

F. I. N. I. S.



¶ Certaine godly prayers to be vsed
for sundry purposes.

A prayer necessary for all persons.

O Most mercifull God, I a wretched
sinner acknowledge my selfe bound to
keepe thy holy Commandements, but
yet vnable to performe them, and to
bee accepted for iust without the righ-
teousnesse of Iesus Christ thy onely
Sonne, who hath perfectly fulfilled thy Law, to iusti-
fie all them that beleue and trust in him. There-
fore grant mee grace, I beseech thee, to bee occupied in
doing of good workes which thou commandest in ho-
ly Scripture, all the dayes of my life to thy glory
and yet to trust onely in thy mercy, and not in me-
rits, to bee purged from my sinnes, and not in my
good workes be they neuer so many. Giue mee grace
to loue thy holy word feruently, to search the Scrip-
tures diligently, to reade them humbly, to vnderstand
them truely, to liue after them effectually. Order
my life so, O Lord, that it may bee alway acceptable
vnto thee. Giue mee grace, not to reioyce in any thing
that displeaseth thee, but euermore to delight in
those things that please thee, bee they neuer so contra-
ry to my desires. Teach mee so to pray, that my pe-
titions may be graciously heard of thee. Keepe me bp-
right among diuersities of opinions and iudgements
in the world, that I neuer swarue from thy trueth
taught

Godly prayers.

taught in holy Scripture. In prosperitie, O Lord, saue me, that I waxe not proud. In aduersitie helpe me, that I neither dispaire, nor blaspheme thy holy Name, but taking it patiently, to giue thee thanks, and trust to bee deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to worke true repentance in my heart, that I may be sozy without desperation, trust in thy mercy without presumption, that I may amend my life, and become truely religious without hypocrisie, lowly in heart without faining, faithfull and trusty without deceit, merry without lightnesse, sad without distrust, sober without slothfulnesse, content with mine owne without couetousnesse, to tell my neighbour his faults charitably, without dissimulation, to instruct mine household in thy Lawes truely, to obey our King and all gouernours vnder him vnsainedly, to receiue all Lawes and common ordinances (which disagree not from thy holy word) obediently, to pay euery man that which I owe vnto him truely, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lord, grant me this to doe, for the glorie of thy holy Name. Amen.

¶ A Prayer necessary to be said at all times.

O Bountifull Iesu, O Sweet Saviour, O Christ the Sonne of GOD, haue pittie vpon mee, mercifully heare mee: and despise not my prayer. Thou hast created mee of nothing, thou hast redeemed mee from the bondage of sinne, death and hell, neither with gold, nor siluer, but with thy most precious body once offered vpon the Crosse, and thine owne blood shedde once for all my ransome. Therefore cast mee

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not away, whom thou by thy great wisdom hast made: despise me not, whom thou hast redeemed with such a precious treasure: nor let my wickednes destroy that which thy goodnesse hath builded. Now whiles I live, O Jesu, haue mercy on mee, for if I die out of thy saueur, it will bee too late after ward to call for thy mercy: whiles I haue time to repent, looke vpon mee, with thy mercifull eyes, as thou diddest haue in safe to looke vpon Peter thine Apostle, that I may bewaile my sinfull life, and obtaine thy saueur and die therein. I acknowledge that if thou shouldest deale with mee according to very iustice, I haue deserued everlasting death. Therefore I appeale to thy high Throne of mercy, trusting to obtaine Gods saueur, not for my merits, but for thy merits, O Jesu, who hast giuen thy selfe an acceptable Sacrifice to the Father, to appease his wrath, and to bring all sinners, truely to repenting and amending their sinfull life, into his saueur againe. Accept mee O Lord among the number of them that shall be saued, forgive mee my sinnes, giue me grace to leade a godly and innocent life, grant mee thy heavenly wisdom, inspire my heart with faith, Hope, and Charitie, giue mee grace to bee humble in prosperitie, patient in aduersitie, obedient to my Rulers, faithfull vnto them that trust mee, dealing truely with all men, to liue chastly in wedlocke, to abhorre adultery, fornication and all vncleannesse, to doe good after my power vnto all men, to hurt no man, that thy Name may bee glorified in mee during this present life, and that I after ward may obtaine everlasting life, through thy mercy and the merits of thy passion, Amen.

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¶ A generall Confession of finnes to bee said
euery Morning.

O Almighty God, our heavenly Father, I confesse and acknowledge, that I am a miserable and a wretched sinner, and haue manifold wayes most grieuously transgressed thy most godly Commandements, thzough wicked thoughts, vn- godly lusts, sinfull words and deeds, committed in my whole life. In sinne am I borne and conceived, and there is no goodnesse in mee, in as much as if thou shouldest enter into thy narrow iudgement with mee, iudging mee according vnto the same, I were neuer able to suffer and abide it, but must needs perish, & bee damned for euer: So little helpe, comfort, oz succour is there either in mee, oz in any other creature. Onely this is my comfort (O heavenly Father) & thou didst not spare thy only deare beloued Son, but diddest giue him by vnto the most bitter and most vile and slanderous death of the Crosse for mee, that hee might so pay the ransome for my finnes, satisfie thy iudgement, still and pacifie thy wrath, reconcile mee againe vnto thee, and purchase me thy grace and fauour, and euerlasting life. Wherefore thzough the merit of his most bitter death and Passion, and thzow his innocent bloodshedding, I beseech thee, O heavenly Father, that thou wilt vouchsafe to bee gracious and mercifull vnto mee, to forgive and pardon mee all my finnes, to lighten my heart with thy holy Spirit, to renew, confirme and strengthen mee with a right and perfect faith, and to inflame mee in loue toward thee and my neighbour, that I may henceforth with a willing and glad heart walke as it becommeth me in thy most godly Commandements, and so glorifie and praise thee euerlastingly. And also that I may
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with a free conscience, & quiet heart in all manner of tentations, afflictions, or necessities, and even in the very pangs of death cry boldly & merily vnto thee, and say, I belecue in God the Father Almighty, maker of heaven and earth, and in Iesus Christ &c. But, **O** Lord God heavenly Father, to comfort my selfe in affliction, & temptation with these Articles of the Christian Faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto, & called vpon for it, I come vnto thee to pray & beseech thee, both for that & for all other my necessities, even as thy dearly beloued Sonne our Sautour Iesus Christ himselte hath taught vs. And from the very bottome of my heart I cry, and say, Our Father, which art in heauen, hallowed be thy Name, &c.

¶ A Prayer to be said in the Morning.

O Mercifull Lord God, heavenly Father, I render most high lauds, praise & thanks vnto thee, that thou hast preserved me both this night, & all the times and dayes of my life hitherto vnder thy protection, and hast suffered me to liue vnto this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life from henceforth into thy tuition, ruling and governing me with thy holy Spirit, that all manner of darknesse of misbeleefe, infidelity, and of carnall lusts & affections, may be betterly chased and driuen out of my heart, and that I may be iustified and saued both body and soule, thoroow a right and perfect faith, and so walke in the light of thy most holy trueneth, to thy glory and praise, and to the profite and furtherance of my neighbour, through Iesus Christ our Lord and Sautour. Amen

Al possible thanks that we are able, we render vnto thee, **O** Lord Iesus Christ, for that thou hast willed this night past to be prosperous vnto vs: & we beseech thee likewise to prosper al this same day vnto vs

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for thy glory, and for the health of our soule, and that thou which art the true light not knowing any going downe which art the Sun eternall, giuing life, food, and gladnesse vnto all things, vouchsafe to shine into our minds, that we may not any where stumble to fall into any sinne, but may through thy good guiding and conducting, come to the life euermore lasting. Amen.

O Lord Iesus Christ, which art the true Sun of the world, euermore arising, and neuer going downe which by thy most wholsome appearing and sight doest bring forth, preserve, nourish, and refresh all things, as well that are in heauen, as also that are on earth, wee beseech thee mercifully & fauourably to shine into our hearts, that the night and darkenesse of sinnes, and the mists of errors on euery side driven away, thou brightly shining within our hearts, wee may all our life space goe without any stumbling or offence and may decently and seemely walke as in the day time, being pure and cleane from the workes of darkenes, and abounding in all good workes which God hath prepared for vs to walke in, which with the father & with the holy Ghost liuest and reignest for ever and ever. Amen.

O God and Lord, Iesus Christ, thou knowest, yea, & hast also taught vs how great the infirmity and weakenes of man is, and how certaine a thing it is that it can doe nothing without thy godly helpe. If man trust to himselfe it cannot bee auoyded, but that he must run headlong, and fall into a thousand vndoings & mischiefs: Our father, haue thou pitie and compassion on the weakenesse of vs thy children, be thou prest and ready to helpe vs alwayes shewing thy mercy vpon vs, and prospering whatsoeuer we godly goe about: so that thou giuing vs light, we may see what things are truly good indeed: thou encouraging vs, wee may haue an earnest desire to the same: and thou being our guide, we

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may come where to obtaine them: for wee hauing nothing but mistrust in our selues, do peeld & commit our selues full & whole vnto thee alone, which workest all things in all creatures, to thy honor & glory. So be it.

¶ A Prayer to be said at night going to bed.

O Mercifull Lord God, heauenly Father, whether we sleepe or wake, liue or die, we are alwayes thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of me, and not to suffer me to perish in the works of darkenesse, but to kindle the light of thy countenance in my heart, that thy godly knowledge may daily increase in me through a right and pure faith, and that I may alwayes bee found to walke and liue after thy will and pleasure, through Iesus Christ our Lord and Saviour.

¶ A Prayer containing the dutie of every true Christian.

O Most mightie God, mercifull and louing Father, I wretched sinner come vnto thee in the Name of thy dearely beloued Sonne, Iesus Christ my onely Saviour and Redeemer: and most humbly beseech thee for his sake to be mercifull vnto me, and to cast all my sins out of thy sight & remembrance, through the merits of his bloody death and passion. Powre vpon me, O Lord, the holy Spirit of wisdom and grace, Gouverne and leade me by thy holy word that it may be a lanterne vnto my feet, and a light vnto my steps. Shew thy mercy vpon mee, and so lighten the naturall blindness and darkenesse of my heart through thy grace, that I may daily bee renewed by the same Spirit and grace: By the which, O Lord, purge the grossenesse of my hearing and vnderstanding, that I may profitably reade, heare and vnderstand thy word and heauenly will, beleue, and practise the same in my life and conuersation and evermore hold fast that blessed hope of everlasting life.

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Mortifie and kill all vice in me, that my life may expresse my faith in thee: mercifully heare the humble suit of thy seruant, and grant me thy peace al my dayes: graciously pardon mine infirmities, and defend me in all dangers of body, goods and name: but most chiefly my soule against all assaults, temptations, accusations, subtil baits & sleights of that old enemy of mankinde, Satan that roaring lyon, euer seeking whom he may deuoure.

And heere O Lord, I prostrate, with most humble minde craue of thy diuine Maiestie to bee mercifull vnto the vniuersall Church of thy Son Christ: And especially according to my bounden duety beseech thee for his sake, to blesse, saue and defend the principal member thereof, thy seruant our most deare & Soueraigne Lord King Charles, encrease in his Royall heart true faith, godly zeale, and loue of the same: and grant him victory ouer all his enemies, a long, prosperous, and honourable life vpon earth, a blessed end, and life euermore.

Moreover, O Lord, grant vnto his Maiesties most honourable Counsellors and euery other member of this thy Church of England, that they and we in our severall callings may truly and godly serue thee: Plant in our hearts true feare, and honour of thy Name, obedience to our Prince, and loue to our neighbours: encrease in vs true faith, and religion: replenish our minds with all goodnes, and of thy great mercy keep vs in the same till the end of our lines: Giue vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patience in aduersitie, and continual ioy in the holy Ghost.

And lastly, I commend vnto thy fatherly protection all that thou hast given me, as wife, children and seruants: Aid me, O Lord, that I may gouerne, nourish, and bring them vp in thy feare and seruice: And forasmuch as in this world, I must alwayes bee at warre and strife, not with one sort of enemies, but with an

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infinite number, not onely with flesh & blood, but with the deuill, which is the Prince of darkenesse, and with wicked men, executers of his most damnable wil: grant me therefore thy grace, that being armed with thy defence, I may stand in this battell with an inuincible constancie against all corruption, which I am compassed with on every side, vntil such time as I hauing ended the combat, which during this life I must sustaine, in the end I may attaine to thy heavenly rest: which is prepared for me and all thine elect, through Christ our Lord and onely Saviour.

¶ Certaine godly prayers for Sundry dayes.

Munday.

Almightie God, the Father of mercy, and God of all comfort, which onely forgivest sin: forgive vnto vs our sins, good Lord, forgive vnto vs our sins: that by the multitude of thy mercies they may be couered, and not imputed vnto vs, & by the operation of the holy Ghost we may haue power and strength hereafter to resist sin, by our Saviour and Lord Iesus Christ. Amen.

Tuesday.

O Lord God, which despisest not a contrite heart, and forgettest the finnes and wickednesse of a sinner, in what houre soeuer he doth mourne and lament his old maner of liuing: grant vnto vs, O Lord, true contrition of heart, that we may vehemently despise our sinfull life past, and wholly be conuerted vnto thee, by our Saviour and Lord Iesus Christ. Amen.

Wednesday.

O Mercifull Father, by whose power and strength we may overcome our enemies both bodily & ghostly; grant vnto vs, O Lord, that according to our promise made in our Baptisme, we may overcome the chief enemies.

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enemies of our soule, that is the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit, and so after, leade our liues in holinesse and righteousness, that we may serue thee in spirit and truely, and that by our Saviour and Lord Jesus Christ. Amen.

Thursday.

O Almighty and everlasting God, which not onely giuest every good and perfect gift, but also increasest those gifts that thou hast giuen: wee most humbly beseech thee, mercifull God, to increase in vs the gift of faith, that we may truely beleue in thee, and in thy promise made vnto vs: and that neither by our negligence, nor infirmitie of the flesh, nor by grieuousnesse of temptation, neither by the subtil crafts and assaults of the deuill, we bee driuen from faith in the blood of our Saviour and Lord Jesus Christ. Amen.

Friday.

Grant vnto vs, O mercifull God, we most heartily beseech thee, knowledge and true vnderstanding of thy word, that all ignorance expelled, wee may know what thy wil and pleasure is in all things, and how to do our duties, and truely to walke in our vocation, and that also we may expresse in our liuing, those things that we doe know, that we be not onely knowers of thy word, good Lord, but also bee workers of the same, by our Saviour and Lord Jesus Christ. Amen.

Saturday.

O Almighty God, which hast prepared everlasting life to all those that bee thy faithfull seruants: grant vnto vs, Lord, sure hope of the life everlasting, that we being in this miserable world, may haue some taste and feeling of it in our hearts, and that not by our deserving, but by the merits and deserving of our Saviour and Lord Jesus Christ. Amen.

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O Mercifull God, our onely aid, succour, and strength at all times: grant vnto vs, O Lord, that in the time of prosperitie we be not proud, and so forget thee, but that with our whole heart and strength wee may cleaue vnto thee, and in the time of aduersitie, that wee fall not into infidelitie & desperation, but that alwayes with a constant faith wee may call for helpe vnto thee. Grant this, O Lord, for our Aduocates sake and Sauour Iesus Christ. Amen.

Sunday.

O Almighty and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heavenly Kingdome: grant vnto vs, O Lord, thy holy spirit, that he may beare witness with our spirit, that we be thy children & heires of thy Kingdome, and that by the operation of this spirit, we may kill all carnall lusts, vnlawfull pleasures, concupiscences, euil affections contrary to thy will, by our Sauour & Lord Iesus Christ. Amen.

¶ A prayer for trust in God.

The beginning of the fall of man, was trust in himselfe. The beginning of the restoring of man was distrust in himself, and trust in God. O most gracious and most wise guide, our Sauour Christ, which doest leade them the right way of immortal blessednes, which truly and vnfainedly trusting in thee, commit themselves to thee: grant vs that like as we be blinde and feeble in deed, so we may take and repute our selues, that we presume not of our selues to see to our selues, but so farre to see, that alway we may haue thee before our eyes, to follow thee being our guide, to be ready at thy call most obediently, and to commit our selfe wholly vnto thee, that thou which onely knowest the way, mayest leade vs the same way vnto our heavenly desires, to thee with the Father and the holy Ghost be glory for ever.

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¶ A Prayer against worldly carefulnesse.

O Most deare and tender father, our defender and nourisher, endue vs with thy grace, that wee may cast off the great blindnes of our minds, and carefulnes of worldly things, and may put our whole study & care in keeping of thy holy Law, & that we may labour and trauell for our necessities in this life like the birdes of the ayre, and the lilies of the field, without care. For thou hast promised to bee carefull for vs, and hast commanded that vpon thee wee should cast all our care: which liuest and reigneest world without end. Amen.

¶ A prayer against temptation.

O Lord Iesus Christ, the only stay and defence of our mortal state, our only hope, our onely saluation, our glory & our triumph, who in the flesh (which thou hadst for our onely cause taken vpon thee) didst suffer thy selfe to be tempted of Satan, and who onely and alone of all men didst utterly overcome and vanquish sin, death, the world, the deuill, and all the kingdom of hel: and whatsoever thou hast so overcome, for our behoofe it is that thou hast overcome it, neither hath it been thy will, to haue any of thy seruants to keep battel, or fight with any the aforesaid euils, but of purpose to reward vs with a crowne of the more glory for it, and to the intent, that thou mightest likewise overthrow Satan in thy members, as thou hadst before done in thine owne person, giue thou (we beseech thee) vnto vs thy souldiers (¶ Lion most victorious of tribe of Juda) strength against the roaring Lyon, which continually wandzeth to and fro, seeking whom he may deuoure. Thou being that same serpent, the true giuer of health & life that was nayed on high vpon a tree, giue vnto vs thy filly ones wiliness against the deceitfull waiting of the most subtil serpent. Thou being a Lambe as white as snow, the vanquisher of Satans tyranny, giue vnto vs thy

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thy little sheepe, the strength and vertue of thy Spirit, that being in our owne selues weake and feeble, and in thee strong and valiant, we may withstand & overcome all assaults of the deuil, so that our Ghostly enemy may not glory on vs, but being conquered through thee, wee may giue thanks vnto thy mercie which neuer leauest them destitute that put their trust in thee. Who liuest and reignest God for ever without end. Amen.

¶ Prayer for the obtaining of wisdom. Wis. 9.

O God of our fathers, and Lord of mercie, thou that hast made all things with thy word, and ordained man through thy wisdom, that he should haue dominion over the creatures which thou hast made, that he should order the world according to equitie and righteousness: and execute iudgement with a true heart: giue me wisdom, which is euer about thy seat, and put me not out from among thy children: for I thy seruant and son of thine handmaid, am a feeble person, of a short time, and too yong to the vnderstanding of thy Iudgement and lawes: yea, though a man be neuer so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing worth: O send thy wisdom out of thy holy heauens, & from the throne of thy Maiestie that she may be with me, and labour with me, that I may know what is acceptable in thy sight, for she knoweth and vnderstandeth all things, and she shall conduct me right soberly in thy works, and preserve me in her power, so shall my works be acceptable. Amen.

¶ A prayer for patience in trouble.

How hast thou (O Lord) humbled and plucked mee downe: I dare now vnnethes make my prayers vnto thee, for thou art angry with me, but not without my deserving. Certainly I haue sinned, O Lord, I confesse

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confesse it, I will not denie it: but O my God, pardon my trespasses, release my debts, render now thy grace againe vnto me, stop my wounds, for I am all to plagued and beaten, yet Lord, this notwithstanding I abide patiently, and giue my attendance on thee, continually wayting for releife at thy hand, and that not without skill, for I haue receiued a token of thy fauour and grace towards me, I meane, thy word of promise concerning Christ, who for me was offered on the Crosse for a ransome, a sacrifice and price for my sins: wherefore according to that thy promise, defend mee Lord by thy right hand, and giue a gracious eare to my request, for all mans stayes are but vaine. Beate downe therefore mine enemies thine owne selfe, with thy power which art mine onely ayder and protector, O Lord God Almighty. Amen.

¶ A Prayer to be said at the houre of death.

O Lord Jesus, which art the onely health of all men liuing, and the everlasting life of them which die in Faith: I wretched sinner giue and submit my selfe wholly vnto thy most blessed will. And being sure that the thing cannot perish which is committed vnto thy mercy, willingly now I leaue this fraile and wicked flesh, in hope of the Resurrection, which in better wise shall restore it to me againe. I beseech thee most mercifull Lord Jesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt couer and defend mee with the buckler of thy mercy against all the assaults of the deuill. I see and acknowledge that there is in my selfe no helpe of saluation, but all my confidence, hope and trust is in thy most mercifull goodnesse, I haue no merits nor good works, which I may alledge before thee. Of sinnes and euill workes (alas) I see a great heape, but
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through thy mercy I trust to be in the number of them to whom thou wilt not impute their sins, but take and accept me for righteous and iust, & to be the inheritor of euerlasting life. Thou mercifull Lord wast borne for my sake, thou didst suffer both hunger and thirst for my sake, thou didst preach and teach, thou didst pray and fast for my sake, thou didst al good works and deeds for my sake, thou sufferedst most grievous pains and torments for my sake, and finally, thou gauest thy most precious Body to die, and thy blood to be shed on the Crosse for my sake. Now most mercifull Saviour, let all these things profit mee, which thou freely hast giuen mee, that hast giuen thy selfe for mee. Let thy blood cleanse and wash away the spots and foulness of my sinnes. Let thy righteousness hide and couer mine vnrightheousnesse. Let the merits of thy passion and blood be the satisfaction for my sinnes. Giue mee, Lord, thy grace, that my faith and saluation in thy blood wauer not in me, but be euer firme and constant, that the hope of thy mercy and life euerlasting neuer decay in mee, that charity waxe not cold in mee. Finally that the weakenesse of my flesh bee not overcome with the feare of Death. Grant me mercifull Saviour, that when death shall shut vp the eyes of my body, yet that the eyes of my soule may still behold and looke vpon thee: that when death hath taken away the vse of my tongue and speech, yet that my heart may cry and say vnto thee, In manus tuas Domine, commendo spiritum meum, (that is to say,) O Lord, into thy hands I giue and commit my soule:

Domine Iesu accipe spiritum meum, Lord

Iesu receiue my soule vnto thee. Amen,

FINIS.

